

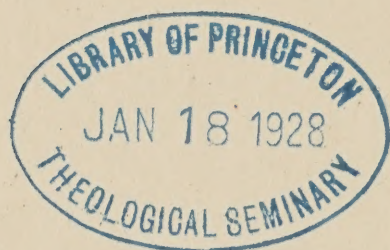
TIME-AND-  
PLACE

# HARMONY of the GOSPELS

SAVAGE







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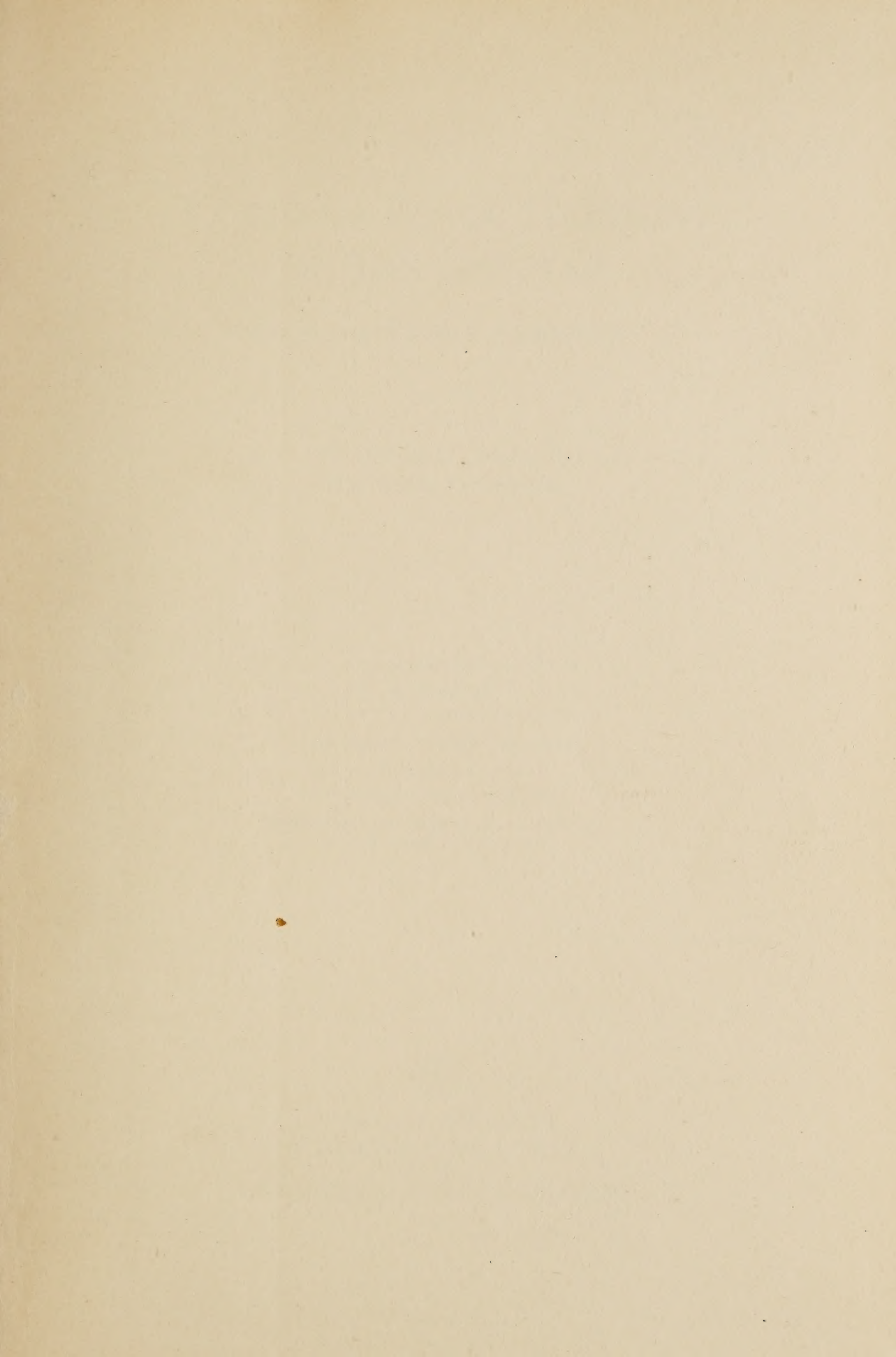




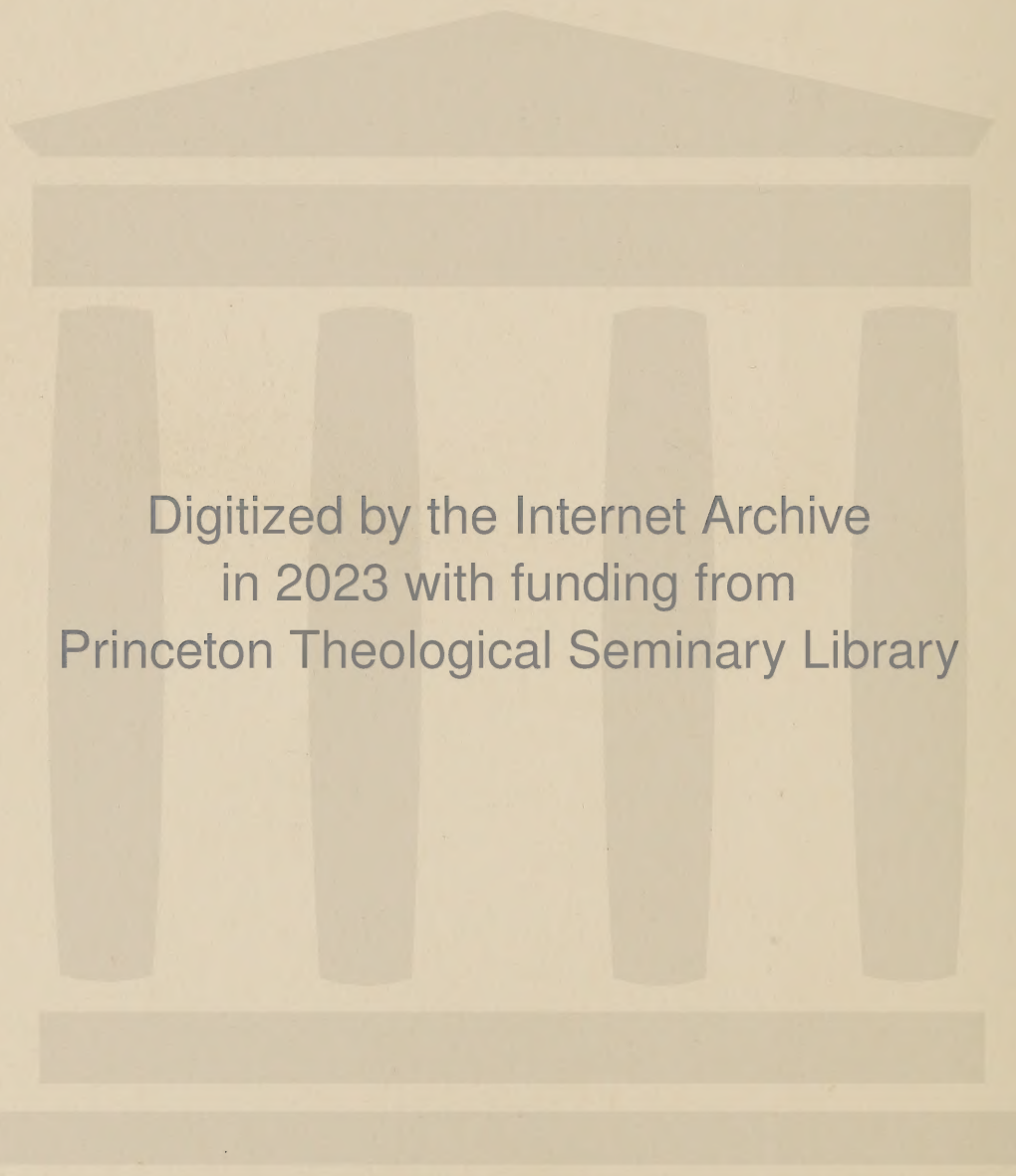






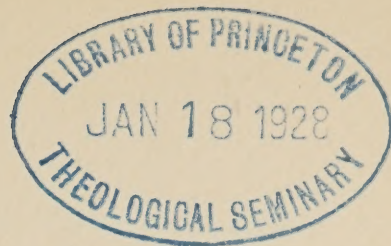






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# TIME-AND-PLACE HARMONY OF THE GOSPELS

WITH FOREWORD COMMENTS

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*Author of*

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NEW TRUTHS IN OPHTHALMOLOGY  
OPHTHALMIC MYOLOGY  
OPHTHALMIC NEURO-MYOLOGY  
NERVO-MUSCULAR MECHANISM OF THE EYES  
AND ROUTINE IN EYE-WORK



NASHVILLE, TENNESSEE  
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## PREFACE

This new and differently arranged Harmony of the Gospels is submitted by the author with a deep conviction that certain investigations which led him to restore the ancient Hebrew calendar, based as it was upon the Jewish Passover and other feasts, led to a necessary restatement of the events of the life of Christ.

It seems to the author that a correct understanding of the ancient Hebrew calendar is essential to understand the events recorded in the four Gospels. The Harmony which is here presented differs essentially from the currently accepted arrangement of the Gospels, and is submitted for study and consideration as a sincere effort to solve many of the perplexing points which have been generally recognized.

Time-and-Place Harmony of the Gospels would have been impossible without the reproduction of the Ancient Hebrew Calendar and its translation into the Julian Calendar. The reproduction was accomplished by the author in 1914, and the translation was effected in 1917 A.D. How this double-work was done and the wonderful unfoldings it brought into view, are fully and clearly set forth in his book, "*Cycles of Time and Seasons*," now ready for publication.

The reason for using the old Roman notation of time, throughout, is that it helps to place many of the events in the life of Jesus in their orderly relationship. Each of these Roman years correctly relates itself to the founding of the city of Rome, hence the use of U.C. which stands for the Latin words, *Urbe Condita*.

Cæsar Augustus ordered the taking of three censuses: The first was taken in 726 U.C.; the second, in 746 U.C., and the third in 767 U.C. Since Herod the Great died in 750 U.C., just twenty-four years after the first census was taken, it becomes clear that it was not the taking of that census that compelled the going of Joseph and Mary to Bethlehem; for Mary had not been born. The third census (767 U.C.) was taken seventeen years after the death of Herod and four years after the death of Augustus; hence this could not have been the census that caused the journeying of Joseph and Mary from Nazareth to Bethlehem. The census of 746 U.C., therefore, was the one that created the necessity that Mary should be in Bethlehem, when giving birth to Jesus, as the Prophet had foretold.

Dennis the Little, in notating the years of A.D. and B.C., began with the year 780 U.C. which he knew to be the year that Jesus was crucified. He named it 30 A.D., for the reason that he was obsessed with the idea that Jesus was born the year Herod died, which was 750 U.C. In his work Usher followed Dennis, hence the ease with which it can be found that 746 U.C. and 4 B.C. were concurrent, and that it was in that year that Jesus was born.

Two other important years of time, as expressed in old Roman Chronology, are 763 U.C., when Tiberius Cæsar became Emperor, and 777 U.C., which was the fifteenth year of his reign. Two records by Luke make it certain that Jesus was born in 746 U.C. The first is that John the Baptist began his ministry in the fifteenth year of the reign of Tiberius; the



second record is that Jesus was about thirty years old when baptized by John. Counting backward from 777 U.C. the period of thirty years reaches to, but does not include, 746 U.C., for it was near the end of that year that Jesus was born.

The fundamental principle underlying the paralleling of the Gospel records in this Harmony, was that "The Gospel writers were inspired men. If inspired, no record, by any one of the four, of an event in the life of Jesus, is contradicted by the record of the same event by any one of the three other Gospel writers." Many times, in all other Harmonies, records are paralleled that are not of the same event, hence they are contradictory. No such paralleling appears in this Harmony.

The Forewords of the ten Divisions and of the 202 Sections, constitute a running commentary on the Four Gospels. The paralleled records make a perfectly orderly story of the Life of Jesus, as to time, place, purpose, and power.

The supplement, entitled, "The Most Wonderful Group of Fifty-seven Days in all the Years of Time," is given for the reason that it throws light backward on all the Forewords in the Harmony.

Each of the six charts in this supplement is a fragmentary calendar of the respective years, setting forth the dates in both Ancient Hebrew terms and in Julian terms. Charts One and Two are exactly alike as to both Hebrew and Julian dates; and the concurrent dates stand in corresponding week-day columns. This is true of 1443 B.C. (1447 B.C., Usher) and 13 A.D. (9 A.D., Usher), for the reason that they were each the 28th, and last, year of their respective long cycles. All corresponding years, from 1 to 28, of long cycles are exactly alike not only as to Hebrew and Julian dates, but as to week-days on which they occur.

Charts 3, 4, 5, and 6 show all the Hebrew and Julian dates of the events in the life of Jesus, occurring in the Passover-Pentecostal periods of the respective years. A completed calendar of each of these years would show the Hebrew and Julian dates of those events in the life of Jesus occurring between Pentecost of one year and the Passover of the next succeeding year, as set forth in this Harmony.

The author hopes that Tables One and Two may be helpful to every student of the Gospels.

AUTHOR.

Nashville, Tennessee, May, 1927.

# CONTENTS—TABLE ONE

## DIVISION ONE, SECTIONS 1 AND 2

### From the Beginning to the Annunciation to Mary by the Angel

SECTION	SUBJECT	TIME	PLACE	GOSPEL REFERENCES	PAGE
1	The Beginning and the WORD.			John 1: 1-5	1
2	The Birth of John the Baptist Foretold.	1 B.C. (5 B.C., Usher), 745 U.C.	Temple	Luke 1: 1-25	1, 2

## DIVISION TWO, SECTIONS 3 TO 18

### From Gabriel's Annunciation to Mary to the Time When Jesus Was Twelve Years Old

SECTION	SUBJECT	TIME	PLACE	GOSPEL REFERENCES	PAGE
3	The Angel Communicates to Mary the Fact that She Shall be the Virgin Mother of Jesus.	Monday, March 19th, Inter-Era year. (4 B.C., Usher), 746 U.C.	Nazareth	Luke 1: 26-38	3
4	Mary Visits Elisabeth.	Immediately after the Annunciation.	At her home in the Judean Hills	Luke 1: 39-56	3, 4
5	The Birth of John the Baptist.	In July, Inter-Era year. (4 B.C., Usher), 746 U.C.	At the Mother's Home in the Judean Hills	Luke 1: 57-80	4, 5
6	The Angel Appears to Joseph, the Betrothed Husband of Mary.	At or near the Feast of Tabernacles, Inter-Era year. (4 B.C., Usher), 746 U.C.	Nazareth	Matt. 1: 18-25	5
7	Mary and Joseph Journey from Nazareth to Bethlehem.	December, Inter-Era year. (4 B.C., Usher), 746 U.C.	Nazareth to Bethlehem	Luke 2: 1-5	5, 6
8	Jesus is Born in Bethlehem.	Tuesday, Dec. 25, Inter-Era year. (4 B.C., Usher), 746 U.C.	Bethlehem	Luke 2: 6, 7	6
9	The Angels and the Shepherds, the Night Jesus Was Born.	Hebrew Tuesday night, Dec. 25, Inter-Era year. (4 B.C., Usher), 746 U.C.	Near and in Bethlehem	Luke 2: 8-20	7
10	The Naming and Circumcision of Jesus.	Tuesday, Jan. 1, 1 A.D. (3 B.C., Usher), 747 U.C.	Bethlehem	Luke 2: 21	7
11	The Presentation of Jesus in the Temple, on the Fortieth Day after, but including, the Day of His Birth.	Saturday, Feb. 2, 1 A.D. (3 B.C., Usher), 747 U.C.	Temple in Jerusalem	Luke 2: 22-38	8
12	From the Temple in Jerusalem to the Home in Nazareth	Sunday, Feb. 3, 1 A.D. (3 B.C., Usher), 747 U.C.		Luke 2: 39	8
13	The Star of Bethlehem and the Wise-Men Who Follow It.	From Tuesday, Dec. 25, Inter-Era year (4 B.C., Usher), 746 U.C., to Thursday, Dec. 25, 2 A.D. (2 B.C., Usher), 748 U.C.	From the East, through Jerusalem, to Bethlehem	Matt. 2: 1-11	9
14	The Dream-Angel Directs the Return of the Wise-Men to their Homes; and Warns Joseph to Flee into Egypt with the Young Child (Paidion) and His Mother.	Hebrew Thursday night, Dec. 25, 2 A.D. (2 B.C., Usher), 748 U.C.	Bethlehem	Matt. 2: 12-15	10
15	Herod Slew the Male Children, two years old and under, in Bethlehem and surrounding Country.	Soon after Dec. 25, 2 A.D. (2 B.C., Usher), 748 U.C.	Bethlehem and country near by.	Matt. 2: 16-18	10, 11
16	The Death of Herod and the Return of Joseph, Mary and the Young Child (Paidion) to the Nazareth Home.	In April, 4 A.D. (0 year of Usher), 750 U.C.	From Egypt to Nazareth	Matt. 2: 19-23	11



## DIVISION TWO, SECTIONS 3 TO 18 (Continued)

SECTION	SUBJECT	TIME	PLACE	GOSPEL REFERENCES	PAGE
71	From the Return from Egypt to Nazareth the Confirmation of Jesus in the Temple	From April, 4 A.D. (0 year of Usher), 750 U.C., to April, 13 A.D. (9 A.D., Usher), 759 U.C.	In Nazareth	Luke 2: 40, 41	11, 12
18	The Passover-Pentecostal Period, When Jesus was Twelve Years Old.	From Thursday, Apr. 17, to Sunday, June 8, 13 A.D. (9 A.D., Usher), 759 U.C.	Nazareth to Jerusalem	Luke 2: 42	12

## DIVISION THREE, SECTIONS 19 TO 22

### From the Time When Jesus was Twelve Years Old to the Age of Thirty

SECTION	SUBJECT	TIME	PLACE	GOSPEL REFERENCES	PAGE
19	The Three Days Immediately Following Pentecost of 13 A.D. (9 A.D., Usher), 759 U.C.	Monday, Tuesday, and Wednesday, June 9, 10, 11, 13 A.D. (9 A.D., Usher), 759 U.C.	The Temple in Jerusalem	Luke 2: 43-50	13
20	Jesus Goes from Jerusalem into Obscurity, in Nazareth, for Eighteen Years.	From Thursday, June 12, 13 A.D. (9 A.D., Usher), 759 U.C., to Saturday, March 21, 31 A.D. (27 A.D., Usher), 777 U.C.	Nazareth and probably Jerusalem	Luke 2: 51, 52	13, 14
21	The Beginning of the Ministry of John the Baptist	Between Jan. 1 and March 21, 31 A.D. (27 A.D., Usher), 777 U.C.	The Country about Jordan	Matt. 3: 1-12 Mark 1: 1-8 Luke 3: 1-18 John 1: 6-13	14-16
22	The Two Genealogies of Jesus			Matt. 1: 1-17 Luke 3: 23-38	16-20

## DIVISION FOUR, SECTIONS 23 TO 32

### From Passover to Pentecost, Saturday, March 21, to Tuesday, May 12, 31 A.D. (27 A.D., Usher), 777 U.C.

SECTION	SUBJECT	TIME	PLACE	GOSPEL REFERENCES	PAGE
23	The Baptism of Jesus	Saturday, March 21, 31 A.D. (27 A.D., Usher), 777 U.C.	The Jordan	Matt. 3: 13-17 Mark 1: 9-11 Luke 3: 21-22	21, 22
24	The Fasting and the First Temptation of Jesus.	From Tuesday, March 24, to Saturday, May 2, 31 A.D. (27 A.D., Usher), 777 U.C.	Sinai	Matt. 4: 1-4 Mark 1: 12-13 Luke 4: 1-4	22, 23
25	The Second and Third Temptations of Jesus.	Sunday and Monday, May 3 and 4, 31 A.D. (27 A.D., Usher), 777 U.C.	The Temple and Nebo	Matt. 4: 5-11 Luke 4: 9-12 Luke 4: 5-8 Luke 4: 13	23, 24
26	John the Baptist Testifies of Jesus to the Priests and Levites.	Probably Sunday or Monday, May 3 and 4, 31 A.D. (27 A.D., Usher), 777 U.C.	At the Jordan	John 1: 15-28	24, 25
27	John the Baptist Testifies of Jesus to His Disciples.	Tuesday, May 5, 31 A.D. (27 A.D., Usher), 777 U.C.	East Bank of the Jordan	John 1: 29-34	25
28	The First Disciples of Jesus.	Wednesday, May 6, 31 A.D. (27 A.D., Usher), 777 U.C.	The Jordan	John 1: 35-39	26
29	Andrew Findeth Peter and Bringeth Him to Jesus.	Thursday, May 7, 31 A.D. (27 A.D., Usher), 777 U.C.	The Jordan	John 1: 40-42	26
30	Jesus Findeth Philip.	Friday, May 8, 31 A.D. (27 A.D., Usher), 777 U.C.	Journeying North, on the East side of the Jordan	John 1: 43, 44	27

# DIVISION FOUR, SECTIONS 23 TO 32 (Continued)

SECTION	SUBJECT	TIME	PLACE	GOSPEL REFERENCES	PAGE
31	Philip Findeth Nathanael.	Saturday, May 9, 31 A.D. (27 A.D., Usher), 777 U.C.	The Jordan while still journeying north	John 1: 45-51	27
32	The First Miracle, at the Wedding in Cana	Tuesday, May 12, 31 A.D. (27 A.D., Usher), 777 U.C.	Cana	John 2: 1-11	27, 28

## DIVISION FIVE, SECTIONS 33 AND 34

**From the First Miracle at Cana of Galilee to the First Cleansing of the Temple. From Tuesday, May 12, 31 A.D. (27 A.D., Usher), 777 U.C., to Wednesday, April 13, 32 A.D. (28 A.D., Usher), 778 U.C.**

SECTION	SUBJECT	TIME	PLACE	GOSPEL REFERENCES	PAGE
33	Jesus, His Mother and His Brethren Go to Capernaum to Abide.	A few days before the Passover of 32 A.D. (28 A.D., Usher), 778 U.C.	From Naza- reth to Cap- ernaum	Matt. 4: 13-17 John 2: 12	29, 30
34	Jesus Calls Four Disciples from their Fishing Boats, for Service in His Judean Ministry.	Probably Saturday, April 9, 32 A.D. (28 A.D., Usher), 778 U.C.	The Sea of Galilee	Matt. 4: 18-22 Mark 1: 16-20	30, 31

## DIVISION SIX, SECTIONS 35 TO 50

**From Passover to Pentecost, 32 A.D. (28 A.D., Usher), 778 U.C.  
From Wednesday, April 13, to Saturday, June 4.**

SECTION	SUBJECT	TIME	PLACE	GOSPEL REFERENCES	PAGE
35	The First Cleansing of the Temple.	Passover Day, Wednesday, April 13, 32 A.D. (28 A.D., Usher), 778 U.C.	The Temple	John 2: 13-22	32, 33
36	Jesus and His Conversation with Nicodemus.	Probably on the Hebrew night of Saturday, April 16, 32 A.D. (28 A.D., Usher), 778 U.C.	Jerusalem	John 3: 1-21	33
37	The Judean Ministry of Jesus.	From Wednesday, April 13, to Wednesday, May 25, 32 A.D. (28 A.D., Usher), 778 U.C.	Jerusalem and Judea	John 2: 23-25 John 3: 22 John 3: 23-36	34
38	John the Baptist Imprisoned and the Judean Ministry of Jesus Ended.	Wednesday, May 25, 32 A.D. (28 A.D., Usher), 778 U.C.	Judea and Perea	Matt. 4: 12 Matt. 14: 3-5 Mark 1: 14, 15 Mark 6: 17-20 Luke 3: 19-20 Luke 4: 14, 15 John 4: 1-4	35
39	Jesus and the Woman at the Well.	Probably the early morn- ing of Wednesday, May 25, 32 A.D. (28 A.D., Usher), 778 U.C.	Jacob's well in Samaria	John 4: 5-26	36
40	The Disciples Return with Food; the Woman, without her Water-pot, Goes into the City as a Missionary.	Early Wednesday morning, May 25, 32 A.D. (28 A.D., Usher), 778 U.C.	Jacob's well and Sychar	John 4: 27-42	37
41	Jesus Leaves Sychar for Cana, where He Finds the Nobleman awaiting Him, Whose Son Jesus Heals.	Thursday evening to Fri- day afternoon, May 26 and 27, 32 A.D. (28 A.D., Usher), 778 U.C.	From Sychar to Cana	John 4: 43-54	37, 38
42	Jesus Rejected at Nazareth.	Saturday, May 28, 32 A.D. (28 A.D., Usher), 778 U.C.	Nazareth	Luke 4: 16-30	38, 39



**DIVISION SIX, SECTIONS 35 TO 50 (Continued)**

SECTION	SUBJECT	TIME	PLACE	GOSPEL REFERENCES	PAGE
				Matt. 9: 1-8 Matt. 9: 9-17 Mark 2: 1-12 Mark 2: 13-22 Luke 5:1-11 Luke 5: 17-26 Luke 5: 27-39	
43	The Week from the Rejection at Nazareth, Saturday, May 28, to the Founding of the Church, Saturday June 4.	May 28 to June 4, 32 A.D. (28 A.D., Usher), 778 U.C.	Capernaum and the Sea of Galilee		39-45
44	The Night Preceding the Choosing of the Twelve and the Preaching of the Sermon on the Mount. Jesus in Prayer all the Night.	Hebrew night of June 4, 32 A.D. (28 A.D., Usher), 778 U.C.	On the Mount of Beatitudes	Luke 6: 12	45
45	The Twelve Apostles Set Apart.	Saturday, June 4, 32 A.D. (28 A.D., Usher), 778 U.C.	Mount of Beatitudes	Mark 3: 13-19 Luke 6: 13-16	45, 46
46	The Sermon on the Mount.	Saturday, June 4, 32 A.D. (28 A.D., Usher), 778 U.C.	Mount of Beatitudes	Matt. 5: 1-48 Matt. 6: 1-34 Matt. 7: 1-29 Luke 6: 17-49	46-53
47	The First Leper Healed by Jesus.	Saturday, June 4, 42 A.D. (28 A.D., Usher), 778 U.C.	While coming down the Mount of Beatitudes	Matt. 8: 1-4	53
48	Jesus Heals the Servant of the Centurion.	Saturday, June 4, 32 A.D. (28 A.D., Usher), 778 U.C.	Capernaum	Matt. 8: 5-13 Luke 7: 1-10	54
49	Jesus Heals the Demoniac, in the Synagogue.	Saturday, June 4, 32 A.D. (28 A.D., Usher), 778 U.C.	Capernaum	Mark 1: 21-28 Luke 4: 31-37	55
50	Jesus Heals Peter's Wife's Mother, in Peter's Home.	Saturday, June 4, 32 A.D. (28 A.D., Usher), 778 U.C.	Capernaum	Matt. 8: 14, 15 Mark 1: 29-31 Luke 4: 38, 39	56

**DIVISION SEVEN, SECTIONS 51 TO 79**

**From Pentecost, Saturday, June 4, 32 A.D. (28 A.D. Usher), 778 U.C., to Passover, Sunday, March 2, 33 A.D. (29 A.D. Usher), 779 U.C.**

SECTION	SUBJECT	TIME	PLACE	GOSPEL REFERENCES	PAGE
51	Many Miracles at the Door of Peter's Home, After the Sabbath Sun had set.	Hebrew evening of Sunday June 5, 32 A.D. (28 A.D., Usher), 778 U.C.	Capernaum	Matt. 8: 16, 17 Mark 1: 32-34 Luke 4: 40, 41	57
52	The Son of the Widow of Nain brought back into Life.	Sunday, June 5, 32 A.D. (28 A.D., Usher), 778 U.C.	Nain	Matt. 4: 23-25 Mark 1: 35-38 Luke 4: 42-44 Luke 7: 11-18	57, 58
53	John the Baptist had sent two of His Disciples to ask Him, "Art Thou He that should come, or look we for another?"	Sunday, June 5, 32 A.D. (28 A.D., Usher), 778 U.C.	Nain,	Matt. 11: 2-6 Luke 7: 19-23	59
54	John's Disciples return with the Message of Jesus; and Jesus lauds John to His own Disciples.	Sunday, June 5, 32 A.D. (28 A.D., Usher), 778 U.C.	Nain	Matt. 11: 7-19 Luke 7: 24-35	60, 61
55	The First Anointing of Jesus was in the House of Simon the Pharisee.	Hebrew evening of Monday, June 6, 32 A.D. (28 A.D., Usher), 778 U.C.	Nain	Luke 7: 36-50	61, 62
56	Jesus Cures the Second Leper.	Between Monday, June 6, and Saturday, June 11, 32 A.D. (28 A.D., Usher), 778 U.C.	Galilee, in an unnamed city	Mark 1: 39-45 Luke 5: 12-16	62, 63
57	The Disciples of Jesus Pluck Ears of Corn on the Sabbath.	Saturday, June 11, 32 A.D. (28 A.D., Usher), 778 U.C.	Unnamed field in Galilee	Matt. 12: 1-8 Mark 2: 23-28 Luke 6: 1-5	63, 64

DIVISION SEVEN, SECTIONS 51 TO 79 (Continued)

SECTION	SUBJECT	TIME	PLACE	GOSPEL REFERENCES	PAGE
58	Jesus Continues His First Galilean Tour, Financed by Certain Women.	Soon after Saturday, June 11, 32 A.D. (28 A.D., Usher), 778 U.C.	Galilee	Luke 8: 1-3	64, 65
59	The Man with a Withered Hand Cured on another Sabbath Day.	Between June 11 and the Feast of Tabernacles, 32 A.D. (28 A.D., Usher), 778 U.C.	Galilee, on the First Galilean Tour	Matt. 12: 9-21 Mark 3: 1-12 Luke 6: 6-11	65, 66
60	The Scribes Accuse Jesus of Being in League with Beelzebub.	Within dates as given in section 59.	Galilee, towards the end of the First Galilean Tour	Matt. 12: 22-37 Matt. 12: 46-50 Mark 3: 19-30 Mark. 3: 31-35 Luke 8: 19-21	66-68
61	The Scribes and Pharisees Demand a Sign.	Within dates as given in section 59.	Galilee, near end of First Galilean Tour	Matt. 12: 38-45	68, 69
62	The Great Group of Eight Parables: (1) Of the Sower, (2) Of the Seed Growing, (3) Of the Tares, (4) Of the Mustard Seed, (5) Of the Leaven, (6) Of the Hid Treasure, (7) Of the Pearl of Great Price, (8) Of the Net.	The End of the First Galilean Tour, 32 A.D. (28 A.D., Usher), 778 U.C.	Probably Magdala	Matt. 13: 1-3 Matt. 13: 3-23 Matt. 13: 24-30 Matt. 13: 31-32 Matt. 13: 33-43 Matt. 13: 44 Matt. 13: 45, 46 Matt. 13: 47-53 Mark 4: 1-2 Mark 4: 3-25 Mark 4: 26-29 Mark 4: 30-34 Luke 8: 4 Luke 8:5-18	69-75
63	Sailing Across the Sea, Jesus Stills the Tempest.	The Day Jesus Ended His First Galilean Tour.	From Magdala to Gadara	Matt. 8: 23-27 Mark 4: 35-41 Luke 8: 22-25	76, 77
64	Landing at Gadara, Jesus Heals the Gadarene Demoniac.	The Day following the end of the First Galilean Tour.	Gadara	Matt. 8: 28-34 Matt. 9: 1 Mark 5: 1-20 Luke 8: 26-39	77-79
65	Jesus went by Boat from Gadara to Capernaum, where He healed the afflicted Woman, and brought back to life the daughter of Jairus.	The Day after sailing from Gadara.	Capernaum	Matt. 9: 18-26 Mark 5: 21-43 Luke 8: 40-56	79-82
66	Two Blind Men Given Sight.	Still nearer the Feast of Tabernacles in 32 A.D. (28 A.D., Usher), 778 U.C.	Capernaum	Matt. 9: 27-31	82
67	The Devil Cast Out of the Dumb Man.	Just Before the Feast of Tabernacles 32 A.D. (28 A.D., Usher), 778 U.C.	Capernaum	Matt. 9: 32-34	82
68	Jesus Attends the Feast of Tabernacles, and Heals the Impotent Man.	Saturday, Oct. 8, 32 A.D. (28 A.D., Usher), 778 U.C.	Jerusalem	John 5: 1-18	82, 83
69	Jesus Teaches His Relationship to the Father.	Saturday, Oct. 8, 32 A.D. (28 A.D., Usher), 778 U.C.	Jerusalem	John 5: 19-47	84
70	Jesus Returns to Galilee, After the Feast of Tabernacles, and again visits Nazareth.	Soon after the Feast of Tabernacles in 32 A.D. (28 A.D., Usher), 778 U.C.	Nazareth	Matt. 13: 54-58 Mark 6: 1-6	84, 85
71	Leaving Nazareth, Jesus goes again through the Cities and villages of Galilee, His Second Galilean Tour.	Soon after the Feast of Tabernacles, 32 A.D. (28 A.D., Usher), 778 U.C.	Galilee	Matt. 9: 35-38	86



# DIVISION SEVEN, SECTIONS 51 TO 79 (Continued)

SECTION	SUBJECT	TIME	PLACE	GOSPEL REFERENCES	PAGE
72	Jesus Sends His Apostles, two-and-two, on a third Tour of Galilee.	Late in the Hebrew year 32 A.D. (28 A.D., Usher), but early in 779 U.C.	Galilee	Matt. 10: 1-42 Matt. 11: 1 Mark 6: 7-13 Luke 9: 1-6	86-90
73	John the Baptist is Beheaded.	Between the 25 and 29 of March, 33 A.D. (29 A.D., Usher), 779 U.C.	Herod's Palace in Perea	Matt. 14: 6-12 Mark 6: 21-29	90, 91
74	The Apostles Return from their Two-and-two Journeyings—the Third Galilean Tour. Jesus and the Twelve sail from Capernaum to Bethsaida the next day.	Tuesday, March 28, 33 A.D. (29 A.D., Usher), 779 U.C.	Capernaum and Bethsaida	Matt. 14: 13, 14 Mark 6: 30-34 Luke 9: 10-11 John 6: 1-3	91, 92
75	Jesus Feeds the Five Thousand.	Wednesday, March 29, 33 A.D. (29 A.D., Usher), 779 U.C.	Bethsaida	Matt. 14: 15-21 Mark 6: 35-44 Luke 9: 12-17 John 6: 4-15	92-94
76	Jesus sends the Apostles away by Boat; while He Remains to send the Multitude away, and to Pray. From their Boat, Distressed by the Waves, His Apostles saw Jesus walking on the Water.	Hebrew night of Thursday, March 30, 33 A.D. (29 A.D., Usher), 779 U.C.	Bethsaida and the stormy Sea	Matt. 14: 22-36 Mark 6:45-56 John 6: 16-21	94-96
77	Jesus, in the Synagogue in Capernaum, Speaks of the Manna and the Bread of Life.	Thursday, March 30, 33 A.D. (29 A.D., Usher), 779 U.C.	Capernaum	John 6: 22-71	96, 97
78	Scribes and Pharisees, from Jerusalem, Reproach Jesus Concerning a Tradition.	Thursday, March 30, 33 A.D. (29 A.D., Usher), 779 U.C.	Capernaum	Matt. 15: 1-20 Mark 7: 1-23	97-99
79	Jesus Leaves Capernaum for Tyre, Accompanied by the Apostles.	Thursday or Friday, March 30 or 31, 33 A.D. (29 A.D., Usher), 779 U.C.	Capernaum to Tyre.	Matt. 15: 21 Mark 7: 24	99

## DIVISION EIGHT, SECTIONS 80 TO 89

From the Passover to Pentecost in 33 A.D. (29 A.D., Usher), 779 U.C.

SECTION	SUBJECT	TIME	PLACE	GOSPEL REFERENCES	PAGE
80	The Passover Supper in Tyre, and the Healing of the Daughter of the Syro-Phoenician Woman.	Hebrew evening of Sunday, April 2, 33 A.D. (29 A.D., Usher), 779 U.C.	Tyre	Matt. 15: 22-28 Mark 7: 25-30	100
81	Jesus goes from Tyre to Sidon, Supposedly through Sarepta (Zarephath)	Probably Wednesday, April 5, 33 A.D. (29 A.D., Usher), 779 U.C.	Sarepta and Sidon	Mark 7: 31	101
82	From Sidon Jesus goes through the Borders of Decapolis.	After the middle of the Pentecostal Period of 33 A.D. (29 A.D., Usher), 779 U.C.	Sidon to Gadara	Matt. 15: 29-31 Mark 7: 32-37	101, 102
83	Jesus Feeds the Four Thousand.	Sunday, May 14, 33 A.D. (29 A.D., Usher), 779 U.C.	Gadara	Matt. 15: 32-39 Mark 8: 1-9	102, 103
84	Jesus Sails from Gadara to Magdala.	Probably on the Hebrew night of Monday, May 15, 33 A.D. (29 A.D., Usher), 779 U.C.	Gadara to Magdala	Matt. 15:39 Matt. 16:1-4 Mark 8: 10-12	103, 104
85	The Sailing from Magdala to Bethsaida, where Jesus warns the Twelve against the Leaven of the Pharisees.	Tuesday, May 16, 33 A.D. (29 A.D., Usher), 779 U.C.	Magdala to Bethsaida	Matt. 16: 4-12 Mark 8: 13-21	104
86	The Blind Man given Sight.	Wednesday, May 17, 33 A.D. (29 A.D., Usher), 779 U.C.	Bethsaida	Mark 8: 22-26	105

# DIVISION EIGHT, SECTIONS 80 TO 89 (Continued)

SECTION	SUBJECT	TIME	PLACE	GOSPEL REFERENCES	PAGE
87	Jesus, with the Twelve, journeyed from Bethsaida towards the Mount of Transfiguration, praying and teaching as He went, but performing no Miracles the six days preceding the Transfiguration.	From Thursday, May 18 to Tuesday, May 23, 33 A.D. (29 A.D., Usher), 779 U.C.	From Bethsaida to the coasts of Caesarea Philippi	Matt. 16: 13-20 Mark 8: 27-30 Luke 9: 18-21	105, 106
88	Jesus tells the Twelve that He will be killed and after three days He will rise again.	Tuesday, May 23, 33 A.D. (29 A.D., Usher), 779 U.C.	At the base of Mount Hermon	Matt. 16:21-28 Mark 8: 31-38 Mark 9:1 Luke 9: 22-27	106-108
89	The Transfiguration of Jesus.	Wednesday, May 24, 33 A.D. (29 A.D., Usher), 779 U.C.	Mount Hermon	Matt. 17: 1-8 Mark 9: 2-8 Luke 9: 28-36 John 1: 14	108-110

## DIVISION NINE, SECTIONS 90 TO 162

### FROM THE TRANSFIGURATION TO THE CRUCIFIXION OF JESUS

From Pentecost, Wednesday, May 24, 33 A.D. (29 A.D. Usher), 779 U.C., to Passover, Thursday, March 22, 34 A.D. (30 A.D., Usher), 780 U.C., not inclusive

SECTION	SUBJECT	TIME	PLACE	GOSPEL REFERENCE	PAGE
90	Jesus, Peter, James and John came Down the Mountain after the Transfiguration.	Thursday, May 25, 33 A.D. (29 A.D., Usher), 779 U.C.	Southern slope of Mount Hermon	Matt. 17: 9-13 Mark 9: 9-13 Luke 9: 36	111
91	The Demoniac Boy whom the nine Apostles, at the foot of the Mountain, could not heal.	Thursday, May 25, 33 A.D. (29 A.D., Usher), 779 U.C.	At the foot of Mount Hermon	Matt. 17: 14-21 Mark 9: 14-29 Luke 9: 37-42	112, 113
92	From Hermon to Capernaum Jesus again talks of His death and resurrection.	A day or more after May 25, 33 A.D. (29 A.D., Usher), 779 U.C.	On the road from Hermon to Capernaum	Matt. 17: 22, 23 Mark 9: 30-32 Luke 9: 43-45	113, 114
93	Jesus, through a Miracle, Pays the half-shekel Tax.	Early in the period between Pentecost and Feast of Tabernacles, 33 A.D. (29 A.D., Usher), 779 U.C.	Capernaum	Matt. 17: 24-27	114
94	The Twelve had a controversy as to who should be greatest.	Very soon after the Transfiguration, 33 A.D. (29 A.D., Usher), 779 U.C.	On the road between Hermon and Capernaum	Matt. 18: 1-6 Matt. 18: 7-9 Matt. 18: 10-14 Mark 9: 33-37 Mark 9: 42-50 Luke 9: 46-48	115, 116
95	John's mistaken Zeal for the Work in the Kingdom.	Same day as in section 94.	Capernaum	Mark 9: 38-41 Luke 9: 49, 50	116, 117
96	Herod's Declaration that Jesus was John the Baptist Risen from the Dead.	In the Pentecostal-Tabernacle period of 33 A.D. (29 A.D., Usher), 779 YU.C.	Herod in his Palace and Jesus in Capernaum	Matt. 14: 1, 2 Mark 6: 14-16 Luke 9: 7-9	117
97	Duty towards a sinning Brother made plain.	Still later in the Pentecostal-Tabernacle period of 33 A.D. (29 A.D., Usher), 779 U.C.	Capernaum	Matt. 18: 15-20 Matt. 18: 21-35	118
98	Jesus sends forth the Seventy. The Fourth Galilean Tour.	Only a little while before the Feast of Tabernacles, 33 A.D. (29 A.D., Usher), 779 U.C.	Capernaum	Matt. 11: 20-30 Luke 10: 1-24	119-121
99	The Lawyer questions about Eternal Life, and is given the parable of the Good Samaritan.	Still nearer the Feast of Tabernacles, 33 A.D. (29 A.D., Usher), 779 U.C.	Capernaum	Luke 10: 25-37	121
100	The Unbelieving brothers of Jesus urge Him to go to the Feast of Tabernacles and there manifest Himself to the world.	Only a few days before the Feast of Tabernacles 33 A.D. (29 A.D., Usher), 779 U.C.	Capernaum	John 7: 1-9	122, 123



DIVISION NINE, SECTIONS 90 TO 162 (Continued)

SECTION	SUBJECT	TIME	PLACE	GOSPEL REFERENCES	PAGE
101	Surrender and Self-denial essential to Discipleship.	Probably Wednesday, Sept. 27, 33 A.D. (29 A.D., Usher), 779 U.C.	On the road from Capernaum to Jerusalem	Matt. 8: 18-22 Luke 9: 57-62	123, 124
102	Jesus enters Samaria on His way to the Feast of Tabernacles.	Late Wednesday afternoon, Sept. 27, 33 A.D. (29 A.D., Usher), 779 U.C.	In Samaria	Luke 9: 51-56 John 7: 10	124
103	As Jesus Journeys towards the Feast of Tabernacles, He Heals ten Lepers.	Thursday, Sept. 28, 33 A.D. (29 A.D., Usher), 779 U.C.	In Samaria	Luke 17: 11-19	125
104	The Pharisees ask: "When cometh the Kingdom of God?"	Thursday, Sept. 28, 33 A.D. (29 A.D., Usher), 779 U.C.	In Samaria	Luke 17: 20-37	125, 126
105	The prayer of the importunate Widow, and the praying of the Pharisee and the Publican.	Hebrew evening of Friday, Sept. 29, 33 A.D. (29 A.D., Usher), 779 U.C.	In Samaria	Luke 18: 1-8 Luke 18: 9-14	126
106	Jesus in Jerusalem at the Feast of Tabernacles. Arriving in the midst of the Feast the Pharisees try to take His life, because of His miracle on the impotent man one year before.	Saturday, Sept. 30, 33 A.D. (29 A.D., Usher), 779 U.C.	Jerusalem	John 7: 11-36 John 7: 45-53	127, 128
107	To the man born blind Sight is given on the Sabbath Day, the fourth day of the Feast.	Saturday, Sept. 30, 33 A.D. (29 A.D., Usher), 779 U.C.	Jerusalem	John 9: 1-41	128, 129
108	Jesus Teaches that He will die for His flock, and come back to Life again.	At the end of Saturday, Sept. 30, 33 A.D. (29 A.D., Usher), 779 U.C.	Jerusalem	John 10: 1-21	129, 130
109	The Woman Taken in Adultery.	Probably Sunday Oct. 1, 33 A.D. (29 A.D., Usher), 779 U.C.	Jerusalem	John 8: 1-11	130, 131
110	Jesus Teaches again in the Temple and the Jews again attempt to stone Him.	Wednesday, Oct. 4, 33 A.D. (29 A.D., Usher), 779 U.C.	Jerusalem	John 7: 37-44 John 8: 12-20 John 8: 21-43 John 8: 44-59	131-133
111	Leaving Jerusalem on the last day of the Feast of Tabernacles, Jesus goes to the Bethany Home.	Late Wednesday, Oct. 4, 33 A.D. (29 A.D., Usher), 779 U.C.	In the Bethany Home	Luke 10: 38-42	133
112	Jesus Journeys to Perea, and there teaches concerning Divorce.	Probably Thursday, Oct. 6, 33 A.D. (29 A.D., Usher), 779 U.C.	Perea	Matt. 19: 1-12 Mark 10:1-12	133, 134
113	Jesus again gives the model prayer, and encourages His Disciples to pray.	In the interval between the Feast of Tabernacles and Feast of Dedication. Between Oct. 5 and Dec. 5, 33 A.D. (29 A.D., Usher), 779 U.C.	Perea (first period)	Luke 11: 1-13	134, 135
114	Jesus gives hearing and voice to a deaf and dumb man. The doom of the divided house.	Between Oct. 5 and Dec. 5, 33 A.D. (29 A.D., Usher), 779 U.C.	Perea (first period)	Luke 11: 14-28	135, 136
115	This evil generation seeketh a sign. None given but the sign of Jonas.	Later, between Oct. 5 and Dec. 5, 33 A.D. (29 A.D., Usher), 779 U.C.	Perea (first period)	Luke 11: 29-36	136
116	Dining with a Pharisee, Jesus pronounces woes on the Pharisees and Lawyers.	Still later in interval between Oct. 5 and Dec. 5, 33 A.D. (29 A.D., Usher), 779 U.C.	Perea (first period)	Luke 11: 37-54	136, 137

DIVISION NINE, SECTIONS 90 TO 162 (Continued)

SECTION	SUBJECT	TIME	PLACE	GOSPEL REFERENCES	PAGE
117	Jesus warns His Disciples of hypocrisy, and tells them of God's care for His Own.	Still later in interval between Oct. 5 and Dec. 5, 33 A.D. (29 A.D., Usher), 779 U.C.	Perea (first period)	Luke 12: 1-12	137, 138
118	Jesus speaks of hoarding and covetousness, and gives the parable of a certain rich farmer.	Still later in interval between Oct. 5 and Dec. 5, 33 A.D. (29 A.D., Usher), 779 U.C.	Perea (first period)	Luke 12: 13-21	138
119	Jesus teaches God's care for His creatures and His plants, to show His disciples that He careth for them.	Still later in interval between Oct. 5 and Dec. 5, 33 A.D. (29 A.D., Usher), 779 U.C.	Perea (first period)	Luke 12: 22-59	138-140
120	Repent or perish: the parable of the Barren Fig-tree.	Near end of interval between Oct. 5 and Dec. 5, 33 A.D. (29 A.D., Usher), 779 U.C.	Perea (first period)	Luke 13: 1-9	140
121	Jesus heals the infirm woman on the Sabbath day; and gives the parable of the Mustard Seed and the Leaven.	Just before the Feast of Dedication 33 A.D. (29 A.D., Usher), 779 U.C. (either Nov. 25 or Dec. 2).	Perea (end of first period)	Luke 13: 10-21	140, 141
122	Jesus attends the Feast of Dedication; and teaches the security of believers.	Tuesday, Dec. 5, 33 A.D. (29 A.D., Usher), 779 U.C.	Jerusalem	John 10: 22-39	141, 142
123	Jesus goes from the Feast of Dedication to Perea, for the second period of His ministry there. Jesus abode in the one place until Lazarus died.	Probably from Dec. 7 to 22, 33 A.D. (29 A.D., Usher), 779 U.C.	In Perea where John at first baptized.	John 10:40-42	142, 143
124	Lazarus is sick and Jesus is notified. Four days later Jesus calls him back into life.	From Friday, Dec. 22 to Monday, Dec. 25, 33 A.D. (29 A.D., Usher), 779 U.C.	Perea and Bethany	John 11: 1-46	143, 144
125	After the resurrection of Lazarus Jesus goes from Bethany to Ephraim.	Probably Tuesday, Dec. 26, 33 A.D. (29 A.D., Usher), 779 U.C.	Bethany and Ephraim	John 11: 47-54	144, 145
126	Jesus again dines with a Pharisee; and He heals the dropsical man on the Sabbath day. The parable of the Great Supper spoken.	Probably Saturday, Dec. 30, 33 A.D. (29 A.D., Usher), 779 U.C.	Perea (third period)	Luke 14: 1-24	145, 146
127	Jesus warns the multitude, now following Him, of the cost of discipleship.	Early in the third part of the Perean ministry. Jan. 34 A.D., (30 A.D., Usher), 780 U.C.	Perea (third period)	Luke 14: 25-35	146, 147
128	Another day of parables: (1) The Lost Sheep; (2) The Lost Coin; (3) Lost Son; (4) The Unrighteous Steward; (5) The Rich Man and Lazarus.	A little later in the third part of the Perean ministry. 34 A.D. (30 A.D., Usher), 780 U.C.	Perea (third period)	Luke 15: 1-7 Luke 15: 8-10 Luke 15: 11-32 Luke 16: 1-18 Luke 16: 19-31	147, 149
129	Duty of forgiving; and duty and attitude of serving.	Time of Section 128.	Place of Section 128	Luke 17: 1-10	149, 150
130	Jesus is warned by certain Pharisees that Herod would kill Him.	Wednesday, March 14, 34 A.D. (30 A.D., Usher), 780 U.C.	Perea (third period)	Luke 13: 22-35	150
131	Little children brought to Jesus. In blessing them Jesus teaches the simplicity of Faith.	Wednesday, March 14, 34 A.D. (30 A.D., Usher), 780 U.C.	Perea (third period)	Matt. 19: 13-15 Mark 10: 13-16 Luke 18: 15-17	151
132	The rich young ruler and the peril of riches.	Wednesday, March 14, 34 A.D. (30 A.D., Usher), 780 U.C.	Perea (third period)	Matt. 19: 16-30 Mark 10: 17-31 Luke 18: 18-30	151-153



DIVISION NINE, SECTIONS 90 TO 162 (Continued)

SECTION	SUBJECT	TIME	PLACE	GOSPEL REFERENCES	PAGE
133	The parable of the Householder, and the Laborers in his Vineyard.	Wednesday, March 14, 34 A.D. (30 A.D., Usher), 780 U.C.	Perea (third period)	Matt. 20: 1-16	153, 154
134	Jesus again speaks to His disciples of His approaching death and resurrection.	Wednesday, March 14, 34 A.D. (30 A.D., Usher), 780 U.C.	Perea (third period)	Matt. 20: 17-19 Mark 10: 32-34 Luke 18: 31-34	154, 155
135	Jesus rebukes the selfish Ambition of James and John.	Hebrew evening of Thursday, March 15, 34 A.D. (30 A.D., Usher), 780 U.C.	Perea (third period)	Matt. 20: 20-28 Mark 10: 35-45	155, 156
136	Jesus Approaching Jericho, Restores sight to a Blind Man—the first of four.	Towards noon, Thursday, March 15, 34 A.D. (30 A.D., Usher), 780 U.C.	Judea near Jericho	Luke 18: 35-43	156, 157
137	(1) Jesus Enters Jericho and goes home with Zacchaeus. (2) There He speaks the Parable of the Pounds.	Thursday, March 15, and the Hebrew night of March 16, 34 A.D. (30 A.D., Usher), 780 U.C.	Jericho	Luke 19: 1-10 Luke 19: 11-28	157, 158
138	Jesus and Blind Bartimaeus—the second of the four.	Very early Friday morning, March 16, 34 A.D. (30 A.D., Usher), 780 U.C.	On leaving Jericho	Mark 10: 46-52	158, 159
139	The two Unnamed Blind Men given Sight—the last two of the four.	A little later Friday morning, March 16, 34 A.D. (30 A.D., Usher), 780 U.C.	Between Jericho and the Mountain	Matt. 20: 29-34	159
140	Jesus Arrives at the Bethany Home and they give Him a Supper.	Afternoon of Friday March 16, and Hebrew night of Saturday, March 17, 34 A.D. (30 A.D., Usher), 780 U.C.	Bethany	John 11: 55-57 John 12: 1-8	160, 161
141	The Common People come from Jerusalem to Bethany, to see Jesus and Lazarus.	All day Saturday, March 17, 34 A.D. (30 A.D., Usher), 780 U.C.	Bethany	John 12: 9-11	161, 162
142	The Triumphal Entry of Jesus into Jerusalem.	Sunday, March 18, 34 A.D. (30 A.D., Usher), 780 U.C.	Bethany and Jerusalem	Matt. 21: 1-11 Mark 11: 1-11 Luke 19: 29-44 John 12: 12-19	162-164
143	(1) Jesus again goes from Bethany to Jerusalem. (2) The Barren Fig-tree. (3) The Second cleansing of the Temple.	Monday, March 19, 34 A.D. (30 A.D., Usher), 780 U.C.	Jerusalem	Matt. 21: 18-22 Matt. 21: 12, 13 Matt. 21: 14-17 Mark 11: 12-14 Mark 11: 15-18 Mark 11: 19 Luke 19: 45-48	164-166
144	Certain Greeks Seek to see Jesus.	Monday, March 19, 34 A.D. (30 A.D., Usher), 780 U.C.	Jerusalem	John 12: 20-50	166, 167
145	Jesus and the Twelve go from Bethany to Jerusalem, early Tuesday morning, passing the withered fig-tree.	Tuesday, March 20, 34 A.D. (30 A.D., Usher), 780 U.C.	Bethany and Jerusalem	Mark 11: 20-26 Luke 21: 37-38	168
146	The Rulers ask Jesus by what Authority He has done these things.	Tuesday, March 20, 34 A.D. (30 A.D., Usher), 780 U.C.	Jerusalem	Matt. 21: 23-27 Mark 11: 27-33 Luke 20: 1-8.	169, 170
147	Jesus Speaks the Parable of the Father, his Vineyard and Two Sons.	Tuesday, March 20, 34 A.D. (30 A.D., Usher), 780 U.C.	Jerusalem	Matt. 21: 28-32	170
148	The Parable of the Householder, his Vineyard, and the Wicked Husbandmen.	Tuesday, March 20, 34 A.D. (30 A.D., Usher), 780 U.C.	Jerusalem	Matt. 21: 33-46 Mark 12: 1-12 Luke 20: 9-19	170, 171

DIVISION NINE, SECTIONS 90 TO 162 (Continued)

SECTION	SUBJECT	TIME	PLACE	GOSPEL REFERENCES	PAGE
149	The Parable of the King and the Marriage Feast for his Son.	Tuesday, March 20, 34 A.D. (30 A.D., Usher), 780 U.C.	Jerusalem	Matt. 22: 1-14	172
150	The Pharisees and Herodians, through enemies, conspire to ensnare Jesus with a question about Tribute to Caesar.	Afternoon of Tuesday, March 20, 34 A.D. (30 A.D., Usher), 780 U.C.	Jerusalem	Matt. 22: 15-22 Mark 12: 13-17 Luke 20: 20-26	172, 173
151	The Sadducees Ask Jesus about the Resurrection.	Tuesday, March 20, 34 A.D. (30 A.D., Usher), 780 U.C.	Jerusalem	Matt. 22: 23-33 Mark 12: 18-27 Luke 20: 27-40	173, 174
152	A Lawyer, among the Pharisees, makes the last attack on Jesus, on that busy Tuesday, "Which is the Great Commandment in the Law?"	Tuesday, March 20, 34 A.D. (30 A.D., Usher), 780 U.C.	Jerusalem	Matt. 22: 34-46 Mark 12: 28-37 Luke 20: 41-44	175, 1756
153	Jesus, towards the close of busy Tuesday, denounces the Scribes and Pharisees.	Tuesday, March 20, 34 A.D. (30 A.D., Usher), 780 U.C.	Jerusalem	Matt. 23: 1-39 Mark 12: 38-40 Luke 20: 45-47	176-179
154	Jesus, watching the collection in the Temple, commends the poor widow.	Tuesday, March 20, 34 A.D. (30 A.D., Usher), 780 U.C.	Jerusalem	Mark 12: 41-44 Luke 21: 1-4	180
155	Jesus, on His way from Jerusalem to Bethany, stops on the western slope of the Mount of Olives, and teaches.	Tuesday, March 20, 34 A.D. (30 A.D., Usher), 780 U.C.	Mount of Olives	Matt. 24: 1-22 Mark 13: 1-20 Luke 21: 5-24	180-182
156	Seated still on the Mount of Olives, Jesus answers questions about His second coming, and the end of the world.	Tuesday, March 20, 34 A.D. (30 A.D., Usher), 780 U.C.	Mount of Olives	Matt. 24: 23-51 Mark 13: 21-37 Luke 21: 25-36	182-185
157	The Parable of the Ten Virgins.	Tuesday, March 20, 34 A.D. (30 A.D., Usher), 780 U.C.	Mount of Olives	-Matt. 25: 1-13	185
158	The Parable of the Talents, and further teaching about the judgment, when Jesus comes again.	Tuesday, March 20, 34 A.D. (30 A.D., Usher), 780 U.C.	Mount of Olives	Matt. 25: 14-46	186, 187
159	Jesus again predicts His death, while the Rulers plot its accomplishment.	Tuesday, March 20, 34 A.D. (30 A.D., Usher), 780 U.C.	Mount of Olives	Matt. 26: 1-5 Mark 14: 1, 2 Luke 22: 1, 2	187
160	The Supper in the home of Simon the Leper; and the second anointing by Mary.	Hebrew night of Wednesday, March 21, 34 A.D. (30 A.D., Usher), 780 U.C.	Bethany	Matt. 26: 6-13 Mark 14: 3-9	188, 189
161	From Simon's supper Judas goes to Jerusalem to betray Jesus.	Hebrew night of Wednesday, March 21, 34 A.D. (30 A.D., Usher), 780 U.C.	Bethany and Jerusalem	Matt. 26: 14-16 Mark 14: 10, 11 Luke 22: 3-6.	189, 190
162	Jesus plans for His last Passover Supper, and remains all day in Bethany with ten of the Apostles. Only Peter and John were sent to Jerusalem to make preparation.	Wednesday, March 21, 34 A.D. (30 A.D., Usher), 780 U.C.	Bethany and Jerusalem	Matt. 26: 17-19 Mark 14: 12-17 Luke 22: 7-13	190, 191



**DIVISION TEN, SECTIONS 163 TO 202**

**From Passover to Pentecost, inclusive, Thursday, March 22, to Sunday, May 13, 34 A.D. (30 A.D. Usher),  
780 U.C.**

SECTION	SUBJECT	TIME	PLACE	GOSPEL REFERENCES	PAGE
<b>Foreword to Division Ten.</b>					
163	At the Passover table, before eating the Passover Supper, Jesus by words, teaches Humility and Service.	Hebrew night of Thursday, March 22, 34 A.D. (30 A.D., Usher), 780 U.C.	Jerusalem	Matt. 26: 20 Luke 22: 14-16 Luke 22: 24-27	194, 195
164	Jesus, before eating the Passover Supper, further teaches Humility and Service in the act of washing the Disciples' feet.	Hebrew night of Thursday, March 22, 34 A.D. (30 A.D., Usher), 780 U.C.	Jerusalem	John 13: 1-20	165, 166
165	As the Passover Supper is being eaten Jesus says: "One of you shall betray Me."	Hebrew night of Thursday, March 22, 34 A.D. (30 A.D., Usher), 780 U.C.	Jerusalem	Matt. 26: 21-25 Mark 14: 18-21 Luke 22: 17-18 Luke 22: 21-23 John 13: 21-30	196-198
166	Jesus Institutes the Memorial Supper.	Hebrew night of Thursday, March 22, 34 A.D. (30 A.D., Usher), 780 U.C.	Jerusalem	26: 26-29 14: 22-25 22: 19, 20	198, 199
167	Jesus speaks words of comfort to the Eleven, immediately after instituting the Memorial Supper. The first of the three brief discourses.	Hebrew night of Thursday, March 22, 34 A.D. (30 A.D., Usher), 780 U.C.	Jerusalem	John 14: 1-31	199, 200
168	The true Vine, the Branches, and the Husbandman. The Holy Spirit again promised as a witness. The second of the three brief discourses.	Hebrew night of Thursday, March 22, 34 A.D. (30 A.D., Usher), 780 U.C.	Jerusalem	John 15: 1-27	200, 201
169	The third of the three discourses of Jesus, spoken between the Memorial Supper and the going out to Gethsemane. His Going away and the coming of the Comforter.	Hebrew night of Thursday, March 22, 34 A.D. (30 A.D., Usher), 780 U.C.	Jerusalem	John 16: 1-33	201, 202
170	The Prayer that Jesus offered, at the conclusion of His third discourse, in the Upper Room.	Hebrew night of Thursday, March 22, 34 A.D. (30 A.D., Usher), 780 U.C.	Jerusalem	John 17: 1-26	202, 203
171	Peter's declaration of loyalty to Jesus, and his thrice-denial of Jesus foretold.	Hebrew night of Thursday, March 22, 34 A.D. (30 A.D., Usher) 780 U.C.	Jerusalem	Matt. 26: 31-35 Mark 14: 27-31 Luke 22: 28-38 John 13: 31-38	203-206
172	Jesus enters Gethsemane, and agonizes there.	Hebrew night of Thursday, March 22, 34 A.D. (30 A.D., Usher), 780 U.C.	Gethsemane	Matt. 26: 30 Matt. 26: 36-46 Mark 14: 26 Mark 14: 32-42 Luke 22: 39-46 John 18: 1	206-208
173	The betrayal and arrest of Jesus.	Hebrew night of Thursday, March 22, 34 A.D. (30 A.D., Usher), 780 U.C.	Gethsemane	Matt. 26: 47-56 Mark 14: 43-52 Luke 22: 47-53 John 18: 2-11	208-210
174	Jesus in the first of the three Jewish trials.	Hebrew night of Thursday, March 22, 34 A.D. (30 A.D., Usher), 780 U.C.	Jerusalem	John 18: 12-14 John 18: 19-23	210
175	Jesus in the second of the three Jewish trials. This time before Caiaphas and the Sanhedrin.	Hebrew night of Thursday, March 22, 34 A.D. (30 A.D., Usher), 780 U.C.	Jerusalem	Matt. 26: 57 Matt. 26: 59-68 Mark 14: 53 Mark 14: 55-65 Luke 22: 54 Luke 22: 63-65 John 18: 24	211, 212

**DIVISION TEN, SECTIONS 163 TO 202 (Continued)**

SECTION	SUBJECT	TIME	PLACE	GOSPEL REFERENCES	PAGE
				Matt. 26: 58 Matt. 26: 69-75 Mark 14: 54	
176	Peter thrice denies Jesus.	Hebrew night of Thursday, March 22, 34 A.D. (30 A.D., Usher), 780 U.C.	Jerusalem	Mark 14: 66-72 Luke 22: 54-62 John 18: 15-18 John 18: 25-27	213, 214
177	The third, and last, Jewish trial of Jesus.	About daybreak, Thurs- day, March 22, 34 A.D. (30 A.D., Usher), 780 U.C.	Jerusalem	Matt. 27: 1, 2 Mark 15: 1 Luke 22: 66-71 Luke 23: 1 John 18: 28	214, 215
178	The first trial of Jesus by Pilate.	Soon after 5 A.M., Thurs- day, March 22, 34 A.D. (30 A.D., Usher), 780 U.C.	Jerusalem	Matt. 27: 11-14 Mark 15: 2-5 Luke 23: 2-5 John 18: 29-38	215-217
179	Jesus sent to Herod for trial.	About 5:30 A.M., Thurs- day, March 22, 34 A.D. (30 A.D., Usher), 780 U.C.	Jerusalem	Luke 23: 6-12	217, 218
180	Jesus before Pilate the second, and last, time.	A little before 6 A.M. Thursday, March 22, 34 A.D. (30 A.D., Usher), 780 U.C.	Jerusalem	Matt. 27: 15-26 Mark 15: 6-15 Luke 23: 13-25 John 18: 39, 40 John 19: 1-15	218-220
181	Remorseful witnessing of Judas to the Character of Jesus.	A little after sun-up, Thursday, March 22, 34 A.D. (30 A.D., Usher), 780 U.C.	Jerusalem	Matt. 27: 3-10	221
182	The day of the Crucifixion of Jesus. The first three-hour period (6 to 9 A.M.)	From 6 A.M. to 6 P.M. Thursday, March 22, 34 A.D. (30 A.D., Usher), 780 U.C.	Jerusalem and Calvary	Matt. 27: 27-32 Mark 15: 16-21 Luke 23: 26-32 John 19: 16	222-231 224-226
183	The second three-hour period of the Day of the Crucifixion of Jesus.	From 9 A.M. to 12 M., Thursday, March 22, 34 A.D. (30 A.D., Usher), 780 U.C.	Calvary	Matt. 27: 33-44 Mark 15: 22-32 Luke 23: 33-43 John 19: 17-27	226-229
184	The third three-hour period of the Day of the Crucifixion of Jesus. The Darkness.	From 12 M. to 3 P.M., Thursday, March 22, 34 A.D. (30 A.D., Usher), 780 U.C.	Calvary	Matt. 27: 45-49 Mark 15: 33-36 Luke 23: 44 45	229, 230
185	The fourth, and last, three-hour period of the Day of the Crucifix- ion.	From 3 P.M. to 6 P.M. Thursday, March 22, 34 A.D. (30 A.D., Usher), 780 U.C.	Calvary	Matt. 27: 50-56 Mark 15: 37-41 Luke 23: 46-49 John 19: 28-30	230, 231
186	Between the Death of Jesus and the end of the last hour of the fourth three-hour period of Cruci- fixion Day.	Between 5 and 6 P.M. Thursday, March 22, 34 A.D. (30 A.D., Usher), 780 U.C.	Calvary and Jerusalem	Matt. 27: 57, 58 Mark 15: 42-45 Luke 23: 50-52 John 19: 31-38	231-233
187	The Burial of Jesus by Joseph and Nicodemus.	Early in the Hebrew night of Friday, March 23, 34 A.D. (30 A.D., Usher), 780 U.C.	The Cross and Sepul- chre	Matt. 27: 59-61 Mark 16: 46-47 Luke 23: 53-55 John 19: 38-42	233-235
188	The Tomb Sealed and the Roman Guard Set. The first night- watch.	Near end of Friday, the Annual Sabbath, March 23, 34 A.D. (30 A.D., Usher), 780 U.C.	Jerusalem and the Sepulchre	Matt. 27: 62-66	235
189	Mary Magdalene and the other Mary visit the Sepulchre, late Saturday afternoon, March 24.	Between 3 and 6 P.M. Saturday, March 24, 34 A.D. (30 A.D., Usher), 780 U.C.	The Sepulchre	Matt. 28: 1	236



# DIVISION TEN, SECTIONS 163 TO 202 (Continued)

SECTION	SUBJECT	TIME	PLACE	GOSPEL REFERENCES	PAGE
190	Mary Magdalene, Mary the Mother of James, and Salome buy spices to embalm Jesus.	Early in the Hebrew night of Sunday, March 25, 34 A.D. (30 A.D., Usher), 780 U.C.	Jerusalem	Mark 16: 1 Luke 23: 56	236
191	The last night that Jesus was in the Sepulchre; His Resurrection.	Hebrew night of Sunday, March 25, 34 A.D. (30 A.D., Usher), 780 U.C.	Sepulchre	Matt. 28: 2-4	236, 237
192	The first Post-Resurrection Appearance of Jesus was to Mary Magdalene.	Between 4 and 5 o'clock, Sunday morning, March 25, 34 A.D. (30 A.D., Usher), 780 U.C.	Sepulchre	Mark: 16: 9-11 John 20: 1-18	237-239
193	The Second Post-Resurrection Appearance of Jesus was to Mary Magdalene, Mary the Mother of James, and Salome.	Between 6 and 7 A.M., Sunday morning, March 25, 34 A.D. (30 A.D., Usher), 780 U.C.	Between the Sepulchre and Jerusalem	Matt. 28: 5-10 Mark 16: 2-8 Luke 24: 1-12	239-242
194	The Soldiers, on Guard when the Angel Rolled the Stone from the Door of the Sepulchre, make their report to the Sanhedrin.	Between 6 and 7 A.M. Sunday morning, March 25, 34 A.D. (30 A.D., Usher), 780 U.C.	Jerusalem	Matt. 28: 11-15	242, 243
195	The third Post-Resurrection Appearance of Jesus was to Peter and Cleopas, as they walked to Emmaus.	Afternoon of Sunday, March 25, 34 A.D. (30 A.D. Usher), 780 U.C.	Jerusalem to Emmaus	Mark 16: 12 John 24: 13-32	243-247
196	The Fourth Post-Resurrection Appearance of Jesus was to the Eleven in the Upper Room in Jerusalem. Thomas was absent.	Hebrew night of Monday, March 26, 34 A.D. (30 A.D., Usher), 780 U.C.	Jerusalem	Mark 16: 13-18 Luke 24: 33-43 John 20: 19-25	247, 248
197	The Fifth Post-Resurrection Appearance of Jesus was to the Eleven in the Upper Room, Thomas being present.	Hebrew night of Monday, April 2, 34 A.D. (30 A.D., Usher), 780 U.C.	Jerusalem	John 20: 26-31	249
198	The Sixth Post-Resurrection Appearance of Jesus, first at the Sea of Tiberias to seven, and then to above five hundred on the Mountain in Galilee.	Probably Thursday, April 19, 34 A.D. (30 A.D., Usher), 780 U.C.	Galilee	Matt. 28: 16-20 John 21: 1-25	250-254
199	The Seventh Post-Resurrection Appearance of Jesus, first to James and then to all the Apostles (1st Cor. 15: 7).	Thursday May 3, 34 A.D. (30 A.D., Usher), 780 U.C.	Jerusalem	Luke 24: 44-49	254-256
200	The Ascension of Jesus on the Fortieth Day after the Resurrection.	Thursday morning, May 3, 34 A.D. (30 A.D., Usher), 780 U.C.	Near Bethany	Mark 16: 19, 20 Luke 24: 50-53	256-259
201	The Eleven Apostles and one hundred and nine other disciples, Mary the Mother of Jesus being one of the number, elect Matthias to the Apostleship.	Between May 3 and May 13, 34 A.D. (30 A.D., Usher), 780 U.C.	Jerusalem	Acts 1: 12-26	259-261
202	When Pentecost was fully come, the Holy Spirit came, as promised by Jesus.	Sunday morning, May 13, 34 A.D. (30 A.D., Usher), 780 U.C.	Jerusalem	Acts 2: 1-41	261-263

## SUPPLEMENT

The Most Wonderful Group of Fifty-Seven Days in All the Years of Time, Pages 265 to 281

	PAGES
1. The Year of The Exodus	268
2. The Year When Jesus was 12 years old	271
3. The Year of the Baptism of Jesus	273
4. The Year When Jesus Preached the Sermon on the Mount	275
5. The Year of the Transfiguration of Jesus	277
6. The Year of the Crucifixion of Jesus	279

# TABLE TWO

## MATTHEW

CHAPTER	VERSE	SECTION	PAGE
1	1-17	22	19, 20
1	18-25	6	5
2	1-11	13	9
2	12-15	14	10
2	16-18	15	11
2	19-23	16	11
3	1-12	21	14-15
3	13-17	23	22
4	1-4	24	23
4	5-11	25	23, 24
4	12	38	35
4	13-17	33	30
4	18-22	34	31
4	23-25	52	58
5	1-48	46	46-49
6	1-34	46	49-51
7	1-29	46	51-53
8	1-4	47	53
8	5-13	48	54
8	14-15	50	56
8	16-17	51	57
8	18-22	101	124
8	23-27	63	76
8	28-34	64	77, 78
9	1	64	78
9	1-8	43	42, 43
9	9-17	43	44-45
9	18-26	65	80, 81
9	27-31	66	82
9	32-34	67	82
9	35-38	71	86
10	1-42	72	86-90
11	1	72	90
11	2-6	53	59
11	7-19	54	60, 61
11	20-30	98	120, 121
12	1-8	57	64
12	9-21	59	65, 66
12	22-37	60	67, 68
12	38-45	61	69
12	46-50	60	68
13	1-3	62	69
13	3-23	62	70-, 71
13	24-30	62	72, 73
13	31, 32	62	73
13	33-43	62	73, 74
13	44	62	75
13	45, 46	62	75
13	47-53	62	75
13	54-58	70	85
14	1, 2	96	117
14	3-5	38	35
14	6-12	73	91
14	13, 14	74	92
14	15-21	75	93
14	22-36	76	95, 96
15	1-20	78	98, 99
15	21	79	99
15	22-28	80	100
15	29-31	82	102
15	32-39	83	103
15	39	84	103
16	1-4	84	103, 104
16	5-12	85	104
16	13-20	87	106



# MATTHEW (Continued)

CHAPTER	VERSE	SECTION	PAGE
16	21-28	88	107, 108
17	1-8	89	109, 110
17	9-13	90	111
17	14-21	91	112
17	22, 23	92	114
17	24-27	93	114
18	1-6, 7-9, 10-14	94	115, 116
18	15-20, 21-35	97	118
19	1-12	112	134
19	13-15	131	151
19	16-30	132	152, 153
20	1-16	133	154
20	17-19	134	154, 155
20	20-28	135	155, 156
20	29-34	139	159
21	1-11	142	162-164
21	12, 13	143	165, 166
21	14-17	143	166
21	18-22	143	165
21	23-27	146	169, 170
21	28-32	147	170
21	33-46	148	170, 171
22	1-14	149	172
22	15-22	150	173
22	23-33	151	174
22	34-46	152	175, 176
23	1-39	153	176-179
24	1-22	155	181, 182
24	23-51	156	183-185
25	1-13	157	185
25	14-46	158	186, 187
26	1-5	159	187
26	6-13	160	189
26	14-16	161	190
26	17-19	162	191
26	20	163	195
26	21-25	165	197
26	26-29	166	199
26	30	172	206, 207
26	31-35	171	204
26	36-46	172	207-208
26	47-56	173	209, 210
26	57	175	211
26	58	176	213
26	59-68	175	211, 212
26	69-75	176	213, 214
27	1, 2	177	215
27	3-10	181	221
27	11-14	178	216
27	15-26	180	218-220
27	27-32	182	225, 226
27	33-44	183	227, 228
27	45-49	184	229, 230
27	50-56	185	230, 231
27	57, 58	186	233
27	59-61	187	234
27	62-66	188	235
28	1	189	236
28	2-4	191	237
28	5-10	193	241, 242
28	11-15	194	243
28	16-20	198	254

# MARK

CHAPTER	VERSE	SECTION	PAGE
1	1-8	21	14, 15
1	9-11	23	22
1	12, 13	24	23
1	14, 15	38	35
1	16-20	34	31
1	21-28	49	55
1	29-31	50	56
1	32-34	51	57
1	35-38	52	58
1	39-45	56	62, 63
2	1-12	43	42, 43
2	13-22	43	44, 45
2	23-28	57	64
3	1-12	59	65, 66
3	13-19	45	46
3	20-30	60	67
3	31-35	60	68
4	1, 2	62	69
4	3-25	62	70-72
4	26-29	62	72
4	30-34	62	73
4	35-41	63	76, 77
5	1-20	64	77-79
5	21-43	65	80-82
6	1-6	70	85
6	7-13	72	86-88
6	14-16	96	117
6	17-20	38	35
6	21-29	73	91
6	30-34	74	92
6	35-44	75	93, 94
6	45-56	76	95, 96
7	1-23	78	98, 99
7	24	79	99
7	25-30	80	100
7	31	81	101
7	32-37	82	102
8	1-9	83	103
8	10-12	84	103
8	13-21	85	104
8	22-26	86	105
8	27-30	87	106
8	31-38	88	107, 108
9	1	88	108
9	2-8	89	109, 110
9	9-13	90	111
9	14-29	91	112, 113
9	30-32	92	114
9	33-37	94	115
9	38-41	95	117
9	42-50	94	115, 116
10	1-12	112	134
10	13-16	131	151
10	17-31	132	152, 153
10	32-34	134	154, 155
10	35-45	135	155, 156
10	46-52	138	159
11	1-11	142	162-164
11	12-19	143	165, 166
11	20-26	145	168
11	27-33	146	169, 170
12	1-12	148	170, 171
12	13-17	150	173
12	18-27	151	174
12	28-37	152	175, 176



# MARK (Continued)

CHAPTER	VERSE	SECTION	PAGE
12	38-40	153	176, 177
12	41-44	154	180
13	1-20	155	181, 182
13	21-37	156	183, 184
14	1, 2	159	187
14	3-9	160	189
14	10, 11	161	190
14	12-17	162	191
14	18-21	165	197
14	22-25	166	199
14	26	172	206, 207
14	27-31	171	204
14	32-42	172	207, 208
14	43-52	173	209, 210
14	53	175	211
14	54	176	213
14	55-65	175	211, 212
14	66-72	176	213, 214
15	1	177	215
15	2-5	178	216
15	6-15	180	218, 219
15	16-21	182	225, 226
15	22-32	183	227, 228
15	33-36	184	229, 230
15	37-41	185	230, 231
15	42-45	186	233
15	46, 47	187	234
16	1	190	236
16	2-8	193	241
16	9-11	192	239
16	12	195	246
16	13-18	196	248
16	19-20	200	259

# LUKE

CHAPTER	VERSE	SECTION	PAGE
1	1-25	2	1, 2
1	26-38	3	3
1	39-56	4	4
1	57-80	5	4, 5
2	1-5	7	6
2	6, 7	8	6
2	8-20	9	7
2	21	10	7
2	22-38	11	8
2	39	12	8
2	40, 41	17	12
2	42	18	12
2	43-50	19	13
2	51, 52	20	14
3	1-18	21	14-16
3	19, 20	38	35
3	21, 22	23	22
3	23-38	22	19, 20
4	1-4	24	23
4	5-8	25	24
4	9-12	25	23, 24
4	13	25	24
4	14, 15	38	35
4	16-30	42	39
4	31-37	49	55
4	38, 39	50	56
4	40, 41	51	57
4	42-44	52	58

# LUKE (Continued)

CHAPTER	VERSE	SECTION	PAGE
5	1-11	43	41
5	12-16	56	62, 63
5	17-26	43	42, 43
5	27-39	43	44, 45
6	1-5	57	64
6	6-11	59	65, 66
6	12	44	45
6	13-16	45	46
6	17-49	46	46-53
7	1-10	48	54
7	11-18	52	58
7	19-23	53	59
7	24-35	54	60, 61
7	36-50	55	61, 62
8	1-3	58	65
8	4	62	69
8	5-18	62	70-72
8	19-21	60	68
8	22-25	63	76
8	26-39	64	77-79
8	40-56	65	80, 81
9	1-6	72	86, 87
9	7-9	96	117
9	10, 11	74	92
9	12-17	75	93
9	18-21	87	106
9	22-27	88	107
9	28-36	89	109, 110
9	36	90	111
9	37-42	91	112
9	43-45	92	114
9	46-48	94	115
9	49, 50	95	117
9	51-56	102	124
9	57-62	101	124
10	1-24	98	119-121
10	25-37	99	121
10	38-42	111	133
11	1-13	113	135
11	14-28	114	135, 136
11	29-36	115	136
11	37-54	116	137
12	1-12	117	137, 138
12	13-21	118	138
12	22-59	119	139, 140
13	1-9	120	140
13	10-21	121	141
13	22-35	130	150
14	1-24	126	145, 146
14	25-35	127	147
15	1-7	128	147
15	8-10	128	147, 148
15	11-32	128	148
16	1-18	128	148, 149
16	19-31	128	149
17	1-10	129	149, 150
17	11-19	103	125
17	20-37	104	125, 126
18	1-8, 9-14	105	126
18	15-17	131	151
18	18-30	132	152, 153
18	31-34	134	154, 155
18	35-43	136	157
19	1-28	137	157, 158
19	29-44	142	162-164
19	45-48	143	165, 166



# LUKE (Continued)

CHAPTER	VERSE	SECTION	PAGE
20	1-8	146	169, 170
20	9-19	148	170, 171
20	20-26	150	173
20	27-40	151	174
20	41-44	152	176
20	45-47	153	176, 177
21	1-4	154	180
21	5-24	155	181, 182
21	25-36	156	183, 184
21	37, 38	145	168
22	1, 2	159	187
22	3-6	161	190
22	7-13	162	191
22	14-16	163	195
22	17, 18	165	197
22	19, 20	166	199
22	21-23	165	197
22	24-27	163	195
22	28-38	171	204, 205
22	39-46	172	207
22	47-53	173	209
22	54	175	211
22	55-62	176	213, 214
22	63-65	175	212
22	66-71	177	215
23	1	177	215
23	2-5	178	216
23	6-12	179	217, 218
23	13-25	180	218-220
23	26-32	182	225, 226
23	33-43	183	227, 228
23	44, 45	184	229
23	46-49	185	230, 231
23	50-52	186	233
23	53-55	187	234
23	56	190	236
24	1-11	193	241, 242
24	12	193	242
24	13-32	195	246, 247
24	33-43	196	248
24	44-49	199	255, 256
24	50-53	200	259

## JOHN

CHAPTER	VERSE	SECTION	PAGE
1	1-5	1	1
1	6-13	21	14, 15
1	14	89	109
1	15-28	26	25
1	29-34	27	25
1	35-39	28	26
1	40-42	29	26
1	43, 44	30	27
1	45-51	31	27
2	1-11	32	28
2	12	33	30
2	13-22	35	32, 33
2	23-25	37	34
3	1-21	36	33
3	22	37	34
3	23-36	37	34
4	1-4	38	35
4	5-26	39	36
4	27-42	40	37

# JOHN (Continued)

CHAPTER	VERSE	SECTION	PAGE
4	43-54	41	38
5	1-18	68	83
5	19-47	69	84
6	1-3	74	92
6	4-15	75	93, 94
6	16-21	76	95
6	22-71	77	96, 97
7	1-9	100	123
7	10	102	124
7	11-36	106	127, 128
7	37-44	110	131, 132
7	45-53	106	128
8	1-11	109	131
8	12-20, 21-43, 44-59	110	132, 133
9	1-41	107	128, 129
10	1-21	108	130
10	22-39	122	142
10	40-42	123	143
11	1-46	124	143, 144
11	47-54	125	145
11	55-57	140	161
12	1-8	140	161
12	9-11	141	162
12	12-19	142	163, 164
12	20-50	144	167
13	1-20	164	196
13	21-30	165	197, 198
13	31-38	171	205, 206
14	1-31	167	199, 200
15	1-27	168	200, 201
16	1-33	169	201, 202
17	1-26	170	202, 203
18	1	172	206, 207
18	2-11	173	209, 210
18	12-14	174	210
18	15-18	176	213, 214
18	19-23	174	210
18	24	175	211
18	25-27	176	214
18	28	177	215
18	29-38	178	216, 217
18	39, 40	180	218
19	1-15	180	219, 220
19	16	182	225
19	17-27	183	227-229
19	28-30	185	230, 231
19	31-38	186	232, 233
19	38-42	187	234, 235
20	1-18	192	238, 239
20	19-25	196	248
20	26-31	197	249
21	1-25	198	252-254





# TIME-AND-PLACE HARMONY OF THE GOSPELS

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G. C. SAVAGE





# DIVISION ONE

## DIVISION ONE

## SECTION 1

### THE BEGINNING AND THE WORD

From the Beginning to the Annunciation to Mary by the Angel.

FOREWORD. — The “Beginning,” mentioned by John, has the same meaning as attaches to the same word in Genesis 1: 1, and has reference to that point in eternity when time began—when the heaven and the earth were created. The Greek word for

“beginning” in John 1: 1, is the same as that used by the translators of Gen. 1: 1, in the Septuagint. Jesus was co-eternal with the Father and had glory with him before the worlds were—before the beginning of time.

JOHN  
1: 1-5

In the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God. 3 All things were made by him; and without him was not anything made that was made. 4 In him was life; and the life was the light of men. 5 And the light shineth in darkness; and the darkness comprehended it not.

## DIVISION ONE

## SECTION 2

### THE BIRTH OF JOHN THE BAPTIST FORETOLD

In the Temple. Sunday, September 25, 1 B.C. (5 B.C., Usher), 745 U.C.

FOREWORD.—The angel of the Lord appeared to Zacharias as he burnt incense, on the golden altar, in the Holy Place of the Temple. One of the great days for the burning of incense, on the golden altar which stood at the entrance to the Holy Place, was the first day of the Feast of Tabernacles. On this day, Sunday, September 25, 5 B.C., Usher (1 B.C., correct chronology), which was concurrent with 745, U.C., it was the first, and only, privilege of Zacharias to enter the Holy Place to burn the incense. When he had thrown this on the live coals on the altar, he saw, in the haze of the ascending

and spreading smoke, an angel. Frightened at this appearance, he was astonished when Gabriel said to him, “Fear not, Zacharias; for thy prayer is heard; and thy wife Elisabeth shall bear thee a son and thou shalt call his name John.”

Dumb because of doubt, Zacharias continued to the end of his week of service, and then returned to his home, to reveal to Elisabeth the words that the angel had spoken to him. “After these things”—apparently a month after—Elisabeth conceived and hid herself five months. This record is made only by Luke.

LUKE  
1: 1-25

Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, 2 even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; 3 it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, 4 that thou mightest know the certainty of those things, wherein thou hast been instructed.

5 There was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the course of Abia: and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth. 6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. 7 And they had no child, because that Elisabeth was barren; and they both were *now* well stricken in years. 8 And it came to pass, that, while he executed the priest's office before God in the order of his course, 9 according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. 10 And the whole multitude of the people were praying without at the time of incense. 11 And there ap-



peared unto him an angel of the Lord standing on the right side of the altar of incense. 12 And when Zacharias saw *him*, he was troubled, and fear fell upon him. 13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. 14 And thou shalt have joy and gladness; and many shall rejoice at his birth. 15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. 16 And many of the children of Israel shall he turn to the Lord their God. 17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. 18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years. 19 And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings. 20 And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season. 21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple. 22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple; for he beckoned unto them, and remained speechless. 23 And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house. 24 And after those days his wife Elisabeth conceived, and hid herself five months, saying, 25 thus hath the Lord dealt with me in the days wherein he looked on *me*, to take away my reproach among men.

# DIVISION TWO

From Gabriel's Annunciation to Mary to the time when Jesus was twelve years old.

## DIVISION TWO

## SECTION 3

### THE ANGEL COMMUNICATES TO MARY THE FACT THAT SHE SHALL BE THE MOTHER OF JESUS

Nazareth. Monday, March 19, Inter-Era Year (4 B.C., Usher), 746 U.C.

FOREWORD.—The angel's visit to Mary, at Nazareth, Monday, March 19, Inter-Era Year (4 B.C., Usher), 746 U.C., was on another great day in Hebrew history, six Hebrew months, lacking one day, after the same angel had appeared to Zacharias, in the Holy Place in the Temple. The day he came to Zacharias was Sunday, Tisri 15, 1 B.C. (5 B.C., Usher), which year was concurrent with 745 U.C. This great day was the first day of the Feast of the Tabernacles, and it was September 25.

The great day, on which Gabriel made his heaven-sent Annunciation to the Virgin Mary, was Passover Day, Nisan 14, Inter-Era Year (4 B.C., Usher), concurrent with 746 U.C. The week-day was Monday and its Julian date was March 19. The one month of waiting on the part of Elizabeth,

before her conception, and the five months of hiding after her conception would lead up to the time when she was entering the sixth month of her pregnancy, thus accounting for the time-interval from Tisri 15, the seventh month of the Hebrew sacred year, to Nisan 14, the first month of the next succeeding year.

Tradition says that Jesus was born December 25, 4 B.C., Usher, concurrent with 746 U.C. It is no accident that, in counting backward from Tuesday, December 25, to Monday, March 19 of this wonderful year we find the 280 days of "fulness of time." This relationship between Passover Day and December 25, can occur only in the fifteenth year of any long Passover cycle of 28 years.

#### LUKE

1: 26-38

26 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, 27 to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name *was* Mary. 28 And the angel came in unto her, and said, Hail, *thou that art* highly favoured, the Lord *is* with thee: blessed *art* thou among women. 29 And when she saw *him*, she was troubled at his saying, and cast in her mind what manner of salutation this should be. 30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God. 31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call him name JESUS. 22 He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: 23 and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. 34 Then said Mary unto the angel, How shall this be, seeing I know not a man? 35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. 36 And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age; and this is the sixth month with her, who was called barren. 37 For with God nothing shall be impossible. 38 And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

## DIVISION TWO

## SECTION 4

### MARY VISITS ELISABETH

Hill country of Judea. Late in March of Inter-Era Year (4 B.C., Usher), 746 U.C.

FOREWORD.—When the angel had told Mary that Elisabeth, her kinswoman, had conceived in her old age, she hastened to visit her in her home among the Judean hills. Mary abode there about three months, re-

turning to her home in Nazareth only a little while before Elisabeth gave birth to John who was to be the fore-runner of her own Son, Jesus.



## LUKE

1: 39-56

39 And Mary arose in those days, and went into the hill country with haste, into a city of Juda; 40 and entered into the house of Zacharias, and saluted Elisabeth. 41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: 42 and she spake out with a loud voice, and said, Blessed *art* thou among women, and blessed *is* the fruit of thy womb. 43 And whence *is* this to me, that the mother of my Lord should come to me? 44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. 45 And blessed *is* she that believed: for there shall be a performance of those things which were told her from the Lord. 46 And Mary said, My soul doth magnify the Lord, 47 and my spirit hath rejoiced in God my Saviour. 48 For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. 49 For he that is mighty hath done to me great things; and holy *is* his name. 50 And his mercy *is* on them that fear him from generation to generation. 51 He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. 52 He hath put down the mighty from *their* seats, and exalted them of low degree. 53 He hath filled the hungry with good things; and the rich he hath sent empty away. 54 He hath holpen his servant Israel, in remembrance of *his* mercy; 55 as he spake to our fathers, to Abraham, and to his seed for ever. 56 And Mary abode with her about three months, and returned to her own house.

## DIVISION TWO

## SECTION 5

## THE BIRTH OF JOHN THE BAPTIST

Hill country of Judea. July, Inter-Era Year (4 B.C., Usher), 746 U.C.

FOREWORD.—The exact week-day and date of the birth of John the Baptist cannot be known, but there is certainty as to the month (July) and the year, Inter-Era (4 B.C., Usher), concurrent with the year 746 U.C.

Mary had returned to her home to await the fulness of her own time; and now Elisabeth's time has been fulfilled that she should give birth to her son, who should be called John.

## LUKE

1: 57-80

57 Now Elisabeth's full time came that she should be delivered; and she brought forth a son. 58 And her neighbors and her cousins heard how the Lord had shewed mercy upon her; and they rejoiced with her. 59 And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. 60 And his mother answered and said, Not *so*; but he shall be called John. 61 And they said unto her, There is none of thy kindred that is called by this name. 62 And they made signs to his father, how he would have him called. 63 And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all. 64 And his mouth was opened immediately, and his tongue *loosed*, and he spake, and praised God. 65 And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judea. 66 And all they that heard *them* laid *them* up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him. 67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, 68 blessed *be* the Lord God of Israel; for he hath visited and redeemed his people, 69 and hath raised up a horn of salvation for us in the house of his servant David; 70 as he spake by the mouth of his holy prophets, which have been since the world began: 71 that we should be saved from our enemies, and from the hand of all that hate us; 72 to perform the mercy *promised* to our fathers, and to remember his holy covenant; 73 the oath which he sware to our father Abraham, 74 that he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear, 75 in holiness and righteousness before him, all the days of our life. 76 And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; 77 to give knowledge of salvation unto his people by the remission of their sins. 78 through the tender mercy of our

God; whereby the dayspring from on high hath visited us, 79 to give light to them that sit in darkness and *in* the shadow of death, to guide our feet into the way of peace. 80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

## DIVISION TWO

## SECTION 6

## THE ANGEL APPEARS TO JOSEPH, THE BETROTHED HUSBAND OF MARY

Nazareth, at or near the Feast of Tabernacles. Inter-Era Year (4 B.C., Usher),  
concurrent with 746 U.C.

FOREWORD.—It was after Mary's return from the home of Elisabeth, where she abode for three months, that Joseph, to whom she had been engaged for several months, became aware that she soon would become a mother. If Joseph learned this fact from observation, it must have been some three months after Mary's return to Nazareth, from her visit to Elisabeth, and about two months after the birth of John. Mary may have told him earlier about the annunciation of the angel, and how his words had convinced her that she would become a mother not having known a man; that she had been chosen, by Jehovah, to be the virgin mother of the promised Messiah.

Whether by observation, or by words spoken to him by Mary, Joseph, convinced of her condition, could not believe that she had been faithful to her promise that, as a pure virgin, she would become his wife;

hence he decided to put her away privily. The dream-angel, dispatched by Jehovah, came to Joseph in his perplexity, and made revelation to him that Mary's conception was of the Holy Spirit; and that, though soon to become a mother, she was the pure and spotless virgin of prophecy. The angel told him that the unborn Son should be named Jesus. Joseph believed what the angel had said to him, just as Mary had believed, rejoicingly, what the same angel had said to her; and he took her to be his wife. The mystery of the incarnation of Jesus is not greater than the mystery of human paternity. The only answer to either is GOD. The power of fatherhood was given to man by God; but in this act he did not exhaust his prerogative. Once, and only once for all time, has God exercised the prerogative of virgin birth. Jesus could not have been God-and-man, through human paternity.

## MATTHEW

1: 18-25

18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. 19 Then Joseph her husband, being a just *man*, and not willing to make her a public example, was minded to put her away privily. 20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. 21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. 22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, 23 behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. 24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: 25 and knew her not till she had brought forth her firstborn son: and he called his name JESUS.

## DIVISION TWO

## SECTION 7

## MARY AND JOSEPH JOURNEY FROM NAZARETH TO BETHLE- HEM WHERE JESUS WILL BE BORN

Nazareth and Bethlehem. December, Inter-Era Year (4 B.C., Usher), 746 U.C.

FOREWORD.—Augustus Cæsar decreed the taking of the census of his subjects three times. The first was taken in the year 726 U. C.; the second was taken in the year

746 U.C.; and the third, and last, was taken in the year 767 U.C., four years after the death of Augustus, which occurred in 763 U.C. Since the census of 726 U.C., was



taken twenty-four years before the death of Herod the Great, it could not have been the one that compelled the going of Mary and Joseph from Nazareth to Bethlehem, Mary, herself, had not been born. Since the census of 767 U.C., was seventeen years after the death of Herod, it could not have been the one causing Mary and Joseph to go to Bethlehem, where, according to prophecy, Jesus would be born. The census of 746 U.C., therefore was the one named by Luke as the compelling cause of this mid-winter journey of Mary and Joseph, that they might be in Bethlehem when the clock of eternity should strike the hour for the birth of Jesus. This was three years and

about three months before the death of Herod, which occurred on or about April 1, 750 U.C.

Luke, in writing of the birth of Jesus, the visit of the shepherds, the naming and the circumcising of Jesus, his presentation in the Temple, and his being taken by Joseph and Mary to Nazareth, uses the word *brephos* which means infant. Matthew in writing about the visit of the Wise Men, in the home in Bethlehem, the flight into Egypt, the sojourn there until Herod's death, and the return to Nazareth, uses the word *paidion* which means a young child. Passing out of infancy into young childhood has occurred before the visit of the Wise Men.

## LUKE

2: 1-5

And it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be taxed. 2 (*And this taxing was first made when Cyrenius was governor of Syria.*) 3 And all went to be taxed, every one into his own city. 4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, (because he was of the house and lineage of David), 5 to be taxed with Mary his espoused wife, being great with child.

## DIVISION TWO

## SECTION 8

## JESUS IS BORN IN BETHLEHEM

Bethlehem. Tuesday, December 25, Inter-Era Year (4 B.C., Usher), 746 U.C.

FOREWORD.—The year in which Jesus was born was the most wonderful year of all time. It stands solitary and alone between the two great eras, B. C., and A. D. Not belonging to either of these eras, the name, *Inter-Era Year*, fittingly describes it and correctly places it. It was concurrent with 4 B.C., Usher, and with 746 U.C. The year 1 B.C., of correct chronology was concurrent with 5 B.C., Usher, and with 745 U. C. The year 1 A. D., of correct chronology, was concurrent with 3 B.C., Usher, and with 747 U.C.

The *Inter-Era Year* was the period of time set apart by Jehovah for the accomplishment of the first steps leading the human race out of the reign of Ceremonial Law into the reign of Grace. On Passover Day of this year, which was Monday, March 19, the angel announced the overshadowing of the Holy Ghost, by the word of whose power

Mary conceived the Son of God, not having known a man. Mary could not understand how this could be; nor can we, except in the light of the fact that God gave to man the power of fatherhood; but did not exhaust his prerogative of paternity in so doing. This unexhausted prerogative of paternity he has exercised only once, in the miraculous conception by Mary; and he will never have occasion to exercise it again; for Jesus was, and is, and ever will be, the Only Begotten Son of God.

Jesus, thus conceived, was born in the fulness of time (280 days), on Tuesday, December 25, Inter-Era Year. Twice Jehovah acknowledged his paternity of Jesus; once at his baptism "Thou art my beloved Son, in thee I am well pleased"; and again, on the Mount of Transfiguration, "This is my beloved Son, hear ye him."

## LUKE

2: 6, 7

6 And so it was, that, while they were there, the days were accomplished that she should be delivered. 7 And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.



## DIVISION TWO

## SECTION 9

# THE ANGELS AND THE SHEPHERDS ON THE NIGHT JESUS WAS BORN

Near, and in, Bethlehem. Hebrew Tuesday night, December 25, Inter-Era Year  
(4 B.C., Usher), 746 U.C.

FOREWORD.—One angel was sent to announce to Mary that she would become the mother of Jesus; one angel was sent to Joseph to convince him of the spotless purity of Mary, his espoused wife. One angel tells the shepherds the good tidings of great joy

that Christ the Lord is born; but a multitude of the heavenly host joined him in singing the Glory Song. This was on the Christmas night of the Inter-Era Year—Tuesday night, December 25.

LUKE

2: 8-20

8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. 9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. 10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. 11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord. 12 And this *shall be* a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. 13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, 14 Glory to God in the highest, and on earth peace, good will toward men. 15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. 16 And they came with haste, and found Mary and Joseph, and the babe lying in a manger. 17 And when they had seen *it*, they made known abroad the saying which was told them concerning this child. 18 And all they that heard *it* wondered at those things which were told them by the shepherds. 19 But Mary kept all these things, and pondered *them* in her heart. 20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

## DIVISION TWO

## SECTION 10

# THE NAMING AND CIRCUMCISION OF JESUS

Bethlehem. Tuesday, January 1, 1 A.D. (3 B.C., Usher), 747 U.C.

FOREWORD.—The Inter-Era Year, concurrent with 4 B.C., Usher, and with 746 U.C., ended with December 31, the day that Jesus was seven days old. On the first day of the next succeeding year, concurrent with 3 B.C., and with 747 U.C., the child Jesus came into his eighth day from, but including

the day of his birth. On this day, according to Hebrew law, he must be named and circumcised. This day of his naming and circumcision was Tuesday, January 1, 1 A.D. (3 B.C., Usher), concurrent with 747 U.C. It is beautiful that the Christian era should begin with the naming of Jesus.

LUKE

2: 21

21 And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

## DIVISION TWO

## SECTION 11

# THE PRESENTATION OF THE INFANT JESUS IN THE TEMPLE ON THE FORTIETH DAY AFTER, BUT INCLUDING, THE DAY OF HIS BIRTH

The Temple in Jerusalem. Saturday, February 2, 1 A.D. (3 B.C., Usher), 747 U.C.

FOREWORD.—Joseph and Mary remained in Bethlehem during the thirty-nine days, but on the fortieth day they brought Jesus to Jerusalem, to present him to the Lord, and to offer a sacrifice according to that

which is said in the Law of the Lord, "A pair of turtledoves or two young pigeons," the offering of the poor. This was Saturday, the Hebrew sabbath, February 2, 1 A.D., (3 B.C., Usher), concurrent with 747 U.C.

## LUKE

2: 22-38

22 And when the days of her purification, according to the law of Moses were accomplished, they brought him to Jerusalem, to present *him* to the Lord; 23 (as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) 24 and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons. 25 And, behold, there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. 26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. 27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, 28 then took he him up in his arms, and blessed God, and said, 29 Lord, now lettest thou thy servant depart in peace, according to thy word: 30 for mine eyes have seen thy salvation, 31 which thou hast prepared before the face of all people; 32 A light to lighten the Gentiles, and the glory of thy people Israel. 33 And Joseph and his mother marvelled at those things which were spoken of him. 34 And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; 35 (Yea, a sword shall pierce through thy own soul also;) that the thoughts of many hearts may be revealed. 36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with a husband seven years from her virginity; 37 and she *was* a widow of about fourscore and four years, which departed not from the temple, but served *God* with fastings and prayers night and day. 38 And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

## DIVISION TWO

## SECTION 12

## FROM THE TEMPLE IN JERUSALEM TO THE HOME IN NAZARETH

Jerusalem to Nazareth. Sunday, February 3, 1 A.D. (3 B.C., Usher), 747 U.C.

FOREWORD.—The presentation ceremonies in the Temple were accomplished in the one day, the Hebrew sabbath, February 2, 1 A.D. (3 B.C., Usher), 747 U.C. On the next day, Sunday, February 3, Joseph and Mary, with the infant Jesus, started on their

return into Galilee, to their own city Nazareth, where they would abide for only a little while. This is the *brephos*, and not the *paidion*, return to Nazareth—the return from the Temple and not the return from Egypt.

## LUKE

2: 39

39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.



## DIVISION TWO

## SECTION 13

## THE STAR OF BETHLEHEM AND THE WISE MEN WHO FOLLOW IT

From the East to Bethlehem. The Star, probably appeared on the Hebrew night of Tuesday, December 25, Inter-Era Year, and stood over the house where the young Child was, on the Hebrew night of Thursday, December 25, 2 A.D. (2 B.C., Usher), 748 U.C.

FOREWORD.—At some time between the early infancy and the young childhood of Jesus, Mary and Joseph decided to remove from their home in Nazareth to a new home in Bethlehem, that they might rear and train the Child of Promise in the city of his birth. This change of residence was within the first two years of the earthly life of Jesus, the exact date of which cannot be known. It may have been at Christmas time, 1 A.D. (3 B.C., Usher), 747 U.C.; or it may have been at Passover time, 2 A.D. (2 B.C., Usher), 748 U.C. It is certain that he and his mother and his reputed father were in the Bethlehem home, where the Wise Men found him, a little child (*paidion*), almost certainly on Christmas night, Thursday, December 25, 2 A.D. (2 B.C., Usher), 748 U.C., at which time Jesus was just two years old.

If the answer of the Wise Men to Herod's question, "When did you first see the star?" had been recorded by Matthew exactly as it was stated to Herod, it would read like this: "Two years ago this very night, we

first saw his star in the East." They must have seen the star—a torch from the altar of heaven, borne by an angel hand—on the night Jesus was born in Bethlehem. They had followed it by night through many months, but lost it as they came into Jerusalem to seek further guidance of men. They may have remained in Jerusalem many days, even months, wondering why they could not see the star again, that they might show it to Herod and his chief priests. Only when they had gone out of Jerusalem, in the early hours of that Christmas night, did they see the same star ready to lead them on to the home of the new King, who is now two years old. When the Wise Men had entered this home of the King, the angel-borne star vanished forever. In vain will astronomers of any age look for its return. It came but once and will come no more.

The offerings of gold, and frankincense, and myrrh, were made to the little child (*paidion*) and not to the mother for the Child.

### MATTHEW

2: 1-11

Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, 2 saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. 3 When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him. 4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. 5 And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet, 6 And thou Bethlehem, *in* the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel. 7 Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared. 8 And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found *him*, bring me word again, that I may come and worship him also. 9 When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. 10 When they saw the star, they rejoiced with exceeding great joy.

11 And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.



## DIVISION TWO

## SECTION 14

THE DREAM-ANGEL DIRECTS THE RETURN OF THE WISE MEN  
TO THEIR HOMES; AND WARNS JOSEPH TO FLEE INTO  
EGYPT WITH THE YOUNG CHILD (PAIDION)  
AND HIS MOTHER

Bethlehem. Hebrew Thursday night, December 25, 2 A.D. (2 B.C., Usher), 748 U.C.

FOREWORD.—On entering the Bethlehem home, after worshipping the born King of the Jews, and after presenting to him their offerings, the Wise Men must have told Joseph and Mary that they had seen his star in the East, two years ago tonight, and had followed it, in journeys by night, until they had come to Jerusalem. They must have told them that they had asked, "Where is he that is born King of the Jews?" They must have told them that Herod had interested himself in their search, and had made inquiry of the chief priests concerning pro-

phesies about a coming King, and where he was to be born, whose report was, "In Bethlehem of Juda"; and how that Herod had asked them to bring him word, when they had found the young child, that he, too, might come and worship him.

Late on that Christmas night, Joseph must have taken the Wise Men into the best room of his home, just made ready by the hands of Mary, and having said "Good night, I will see you in the morning," left them to see them no more.

## MATTHEW

2: 12-15

12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way. 13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. 14 When he arose, he took the young child and his mother by night, and departed into Egypt: 15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

## DIVISION TWO

## SECTION 15

HEROD SLAYS THE MALE CHILDREN, TWO YEARS OLD AND  
UNDER, IN BETHLEHEM AND SURROUNDING COUNTRY

Bethlehem and surrounding country. Within a day or two after Thursday, December 25, 2 A.D. (2 B.C., Usher), 748 U.C.

FOREWORD.—Herod desired to see the born King of the Jews, but not to worship him. He felt himself mocked of the Wise Men, who had gone to their homes another way, having started on their journey before Christmas morning, Thursday, December 25, 2 A.D. (2 B.C., Usher) and 748 U.C., had dawned. The hasty going of the Wise Men by night, and the night departure of Joseph, with Mary and the Young Child (*paidion*), for Egypt, each group having been directed by the dream angel, indicated that Herod's wrath was expected to break forth that Christmas day.

Herod knew that the Wise Men had gone, but he did not know that the young child (*paidion*) had been carried toward Egypt, and was beyond his reach, in these few hours. That he might kill him whose star the Wise

Men had followed, and remembering that they had said that the star appeared just two years ago, he ordered that every male child "two years" old and under, in Bethlehem and country around should be slain, just as the prophet had foreseen would be done. Herod must have reasoned like this: "The birth of the King did not take place before the star appeared, but he might have been born at any time within that two-year period." To make certain the slaying of the object of his envy and wrath, he ordered the killing of all male children in Bethlehem and in all the coasts thereof, whether born last night or two years ago, or at any time in this interval. If the executioners entered the not far-away home of Elisabeth, the life of John was spared because he was two and a half years old.

## MATTHEW

2: 16-18

16 Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. 17 Then was fulfilled that which was spoken by Jeremy the prophet, saying, 18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

## DIVISION TWO

## SECTION 16

### THE DEATH OF HEROD AND THE RETURN OF JOSEPH AND THE MOTHER AND THE YOUNG CHILD (PAIDION) INTO THE LAND OF ISRAEL AND TO NAZARETH

From Egypt to Nazareth. In April, 4 A.D. (0 year of Usher), 750 U.C.

FOREWORD.—Herod died about April 1, 4 A.D., (the skipped year of Dennis and Usher) and 750 U.C. Archelaus, having mourned the prescribed seven days for his dead father, was on the throne in Jerusalem, on Passover day of that year, which was Friday, April 13. Herod died soon after he had put to death Matthias and his co-conspirators at the time of the eclipse of the moon which occurred March 12-13, 750 U.C. (The night of the eclipse of the moon in Hebrew time was March 13.)

The dream-angel appeared to Joseph, in Egypt, after the death of Herod. It may have been on the night of Herod's death, or on the night of the Passover Day, April 13. Since Archelaus was on the throne, about which Joseph learned only when he had gotten into Southern Judea, his return must have been after the Passover, for there were only thirty-one days from the eclipse to the

Passover, seven of which Archelaus spent in mourning, before ascending the throne. Herod could not have lived longer than April 6, for the seven days following would lead up to April 13.

It appears that it was the purpose of Joseph to return to the Bethlehem home, from which he had departed more than a year before (a year and three months at least); but, being warned of God, he withdrew into Galilee and came to Nazareth, his old home. This return to Nazareth was from Egypt, when the young child (*paidion*) was three years and nearly four months old. The return to Nazareth, recorded by Luke (2: 39), was from the Temple, when the Child (*brephos*) was only forty days old. The Child in Luke 2: 40 is *paidion* and not *brephos*, and therefore, is recorded of him after his return from Egypt.

## MATTHEW

2: 19-23

19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, 20 saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life. 21 And he arose, and took the young child and his mother, and came into the land of Israel. 22 But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee: 23 and he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

## DIVISION TWO

## SECTION 17

### FROM THE RETURN FROM EGYPT TO THE CONFIRMATION IN THE TEMPLE

Nazareth. From April, 4 A.D. to 13 A.D. (0 year to 9 A.D., Usher), 750 to 759 U.C.

FOREWORD.—The length of this interval is a little more than nine years during which time the Child (*paidion*) grew and waxed strong, filled with wisdom and the grace of

God was upon him. It was in the same period that his parents went every year to Jerusalem, at the Feast of the Passover, doubtless taking Jesus with them. These

visits were from 5 A.D., to 12 A.D., inclusive, (1 A.D., to 8 A.D., Usher), and from 751 U.C., to 758 U.C. The dates of these eight Passovers were, respectively: Saturday, April 2; Thursday, March 22; Monday,

April 15; Friday, April 3; Tuesday, March 23; Saturday, April 16; Wednesday, April 5; Sunday, March 24. Luke gives the only record of Jesus for this period.

## LUKE

2: 40, 41

40 And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him. 41 Now his parents went to Jerusalem every year at the feast of the passover.

## DIVISION TWO

## SECTION 18

### THE PASSOVER—PENTECOST PERIOD, WHEN JESUS WAS TWELVE YEARS OLD

Nazareth to Jerusalem. Sunday, June 8, 13 A.D. (9 A.D., Usher), 759 U.C.

FOREWORD.—The length of this period was fifty-three days. Whether Joseph, Mary and Jesus remained in Jerusalem from the Passover to Pentecost, in the eight preceding years, is not certain. In this year, when Jesus was already twelve years old, and well into his thirteenth year, there was good reason for their remaining, so that he might be confirmed under the law on the day of Pen-

tecost which was the anniversary of the oral delivery of the law, a custom observed by the Jews, even down to this, the twentieth century. If not before, certainly, on this occasion, Jesus recognized that the God of the Temple was his Father; for, three days later he said to his mother, "Wist ye not that I must be about my Father's business?"

## LUKE

2: 42

42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast.



# DIVISION THREE

From 13 A.D. (9 A.D., Usher), to 31 A.D. (27 A.D., Usher).

## DIVISION THREE

## SECTION 19

### FROM THE TIME WHEN JESUS WAS TWELVE YEARS TO THE TIME WHEN HE WAS THIRTY YEARS OLD

Jerusalem. The three days immediately following Pentecost of 13 A.D. (9 A.D., Usher), 759 U.C. Monday, Tuesday and Wednesday, June 9, 10 and 11, 13 A.D. (9 A.D., Usher), 759 U.C.

FOREWORD.—The three days following Pentecost, the day on which Jesus was confirmed under the law, according to Hebrew custom (the custom of the feast), were Monday, Tuesday and Wednesday, June 9, 10 and 11, respectively. Others from Galilee, who had twelve-year-old sons, had remained in Jerusalem with Mary and Joseph to have their own sons confirmed under the law, on the anniversary of the oral delivery of the law. In the two years, 1447 B.C., and 13 A.D. (9 A.D., Usher), not only the Hebrew dates and week-days of the Passover and Pentecost were the same, Thursday, Nisan 14, and Sunday, Sivan 7, respectively; but the same is true of the Julian dates and week-days: Passover, Thursday, April 17, and Pentecost Sunday, June 8, for each of these years.

On Monday, June 9, Joseph and Mary, their kinsfolk and acquaintances, began their return trip to Galilee but the Child (*pais*)

Jesus remained in Jerusalem. If not before, certainly in these three days, Jesus became conscious of the fact that he was the Son of God, as shown in his reply to his mother: "Wist ye not that I must be about my Father's business?"

Retracing their steps to Jerusalem, that they might find the lost Son, Mary and Joseph must have arrived at the end of the second day, after the Temple had been closed. That night they must have made inquiry about him at the place where they had lodged from the Passover to Pentecost, and at other lodging places, but they could not find him. He may have been lodged in one of the rooms of the Temple building, or in the home of one of the doctors. Early—as early as they could—after the opening of the Temple on the third day, they searched for and found him in the Temple. The questions and answers were probably about the law.

LUKE

2: 43-50

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. 44 But they, supposing him to have been in the company, went a day's journey; and they sought him among *their* kinsfolk and acquaintance. 45 And when they found him not, they turned back again to Jerusalem, seeking him. 46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. 47 And all that heard him were astonished at his understanding and answers. 48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. 49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? 50 And they understood not the saying which he spake unto them.

## DIVISION THREE

## SECTION 20

### JESUS GOES FROM JERUSALEM INTO OBSCURITY IN NAZARETH FOR EIGHTEEN YEARS

Nazareth. From Thursday, June 12, 13 A.D. (9 A.D., Usher) to Saturday, March 21, 31 A.D. (27 A.D., Usher), 777 U.C.

FOREWORD.—On the day Jesus was found in the Temple, Wednesday, June 11, 13 A.D., (9 A.D., Usher), and 759 U.C., he went with Mary and Joseph to Nazareth and was subject unto them, until his showing in 31 A.D. (27 A.D., Usher), 777 U.C. At some time in this period of eighteen years Joseph died. While Joseph was living, he

and Mary and Jesus went to the Passover every year, and after Joseph's death, Jesus and his mother must have continued their annual Passover visits to Jerusalem to the end of his obscurity. Except the record in Luke 2: 51, 52 we know nothing of the silent life of Jesus.

LUKE  
2: 51, 52

51 And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. 52 And Jesus increased in wisdom and stature, and in favor with God and man.

DIVISION THREE

SECTION 21

THE BEGINNING OF THE MINISTRY OF JOHN THE BAPTIST

Jordan. Between January 1 and March 21, 31 A.D. (27 A.D., Usher), 777 U.C.

FOREWORD.—John the Baptist began to preach and to baptize in the fifteenth year of the reign of Tiberius Cæsar, which was 31 A.D., correct chronology (27 A.D., Usher), 777 U.C. Augustus Cæsar died in 763 U.C., and was immediately succeeded by Tiberius Cæsar. That first year of the fifteen was concurrent with 17 A.D. correct

chronology (13 A.D., Usher), and 763 U.C. John began his ministry at some time after January 1 and before March 21 of the fifteenth year, for on the latter date he baptized Jesus. His ministry began early enough in this year for him to draw multitudes of people to him before that eventful day when Jesus came to him for baptism.

MATTHEW  
3: 1-12

MARK  
1: 1-8

LUKE  
3: 1-18

JOHN  
1:6-13

In those days came John the Baptist, preaching in the wilderness of Judea, 2 And saying, Repent ye: for the kingdom of heaven is at hand. 3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. 4 And the same John had his raiment of camel's hair, and

The beginning of the gospel of Jesus Christ, the Son of God; 2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. 3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. 4 John did baptize in the wilderness, and preach the baptism of repentance

Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene. 2 Annas and Caia-phas being the high priests, the word of God came unto John the son of Zacharias in the wilderness. 3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins. 4 As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. 5 Every valley shall be filled, and every mountain and hill shall be brought

6 There was a man sent from God, whose name was John. 7 The same came for a witness, to bear witness of the Light, that all men through him might believe. 8 He was not that Light, but was sent to bear witness of that Light. 9 That was the true Light, which lighteth every man that cometh into the world. 10 He was in the



MATTHEW 3: 1-12 (Cont.)	MARK 1: 1-8 (Cont.)	LUKE 3: 1-18 (Cont.)	JOHN 1: 6-13 (Cont.)
a leathern girdle about his loins; and his meat was locusts and wild honey.	for the remission of sins.	low; and the crooked shall be made straight, and the rough ways <i>shall be</i> made smooth;	world, and the world was made by him, and the world knew him not.
5 Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, 6 and were baptized of him in Jordan confessing their sins.	5 And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.	6 And all flesh shall see the salvation of God.	11 He came unto his own, and his own received him not.
7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?	6 And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;	7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?	12 But as many as received him, to them gave he power to become the sons of God, <i>even</i> to them that believe on his name:
8 Bring forth therefore fruits meet for repentance:		8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to <i>our</i> father; for I say unto you, That God is able of these stones to raise up children unto Abraham.	13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.
9 And think not to say within yourselves, We have Abraham to <i>our</i> father: for I say unto you, that God is able of these stones to raise up children unto Abraham.		9 And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.	
10 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.		10 And the people asked him, saying, What shall we do then?	
11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and <i>with</i> fire:	7 And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.	11 He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.	
12 Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.	8 I indeed have baptized you with water; but he shall baptize you with the Holy Ghost.	12 Then came also publicans to be baptized, and said unto him, Master, what shall we do?	
		13 And he said unto them, Exact no more than that which is appointed you.	
		14 and the soldiers likewise demanded of him, say-	



## LUKE

3: 1-18 (Cont.)

ing, And what shall we do. And he said unto them, Do violence to no man, neither accuse *any* falsely; and be content with your wages.

15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not;

16 John answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

17 Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

18 And many other things in his exhortation preached he unto the people.

## DIVISION THREE

## SECTION 22

## THE TWO GENEALOGIES OF JESUS

FOREWORD.—Jesus was proclaimed the Messiah of prophecy immediately after he had been baptized. John had been told by the Holy Spirit while in the wilderness that Jesus would come to him for baptism, and that he should know him by the descent of the Spirit, in the form of a dove, which would light on him and abide. Another evidence, not previously promised John, was the voice of the Father saying, "This is my beloved Son in whom I am well pleased." Jesus was not only the Son of God, but he must be a descendant of David, proof of which is shown in the genealogies.

Matthew places his genealogy of Jesus in

advance of the record he makes of his birth; while Luke places his genealogy of Jesus immediately after his record of the baptism of Jesus. In this new Harmony of the Gospels, it seems well to place the genealogies just in advance of the section containing the record of the baptism of Jesus; for the purpose of both genealogies is to show that Jesus is the Messiah of Promise. The genealogies, instead of being stumbling blocks should be stepping stones into a clear understanding of the fact that the Messiah, in the person of Jesus, has come.

After the destruction of the Temple by the Romans in 74 A.D. (70 A.D., Usher),

and the dispersion of the Jews everywhere, it became impossible for any Jew to prove his descent from David. That impossibility has never been removed, hence there is not a Jew on earth today (1927 A.D.), who knows himself descended from David: nor will there ever be one, in the ages to come, who can prove himself a lineal descendant of David. If the Messiah did not come before the Temple and its records were destroyed, he cannot prove his descent from David, should he come now, or at any later period. The Messiah has come and the genealogies given by Matthew and Luke are his.

Before reproducing the genealogies, they should be studied in the light of the accompanying chart, the purpose of this study being to show that they contain no unsolvable problems. It has been supposed that, in them, there were five problems hopeless of solution, hence the opportunity for stumbling, for doubting. These problems are all shown in the chart and are marked from 1 to 5.

**QUESTION 1.** This question arises in connection with the name of the second Cainan, in Luke's genealogy. This name is not found even in the oldest now existing copy of the Hebrew Bible; it is not in the Vulgate; it is not in the Samaritan Pentateuch; nor is it in any other version of the Books of the Law of later date than that of the Vulgate. This Cainan's name is found in the Septuagint. This Greek version of the Hebrew Bible was made from copies (there must have been a copy in the hands of each of the seventy) several hundred years older than the one used by Jerome, and by the other more recent translators, including those of our English version. Between the production of the Septuagint and that of the Vulgate and still later versions, some one of the many copyists carelessly omitted the name of Cainan, the son of Arphaxad. Other copies made from his erroneous copy, continued the omission of this name. The older the Hebrew copy of the Bible, the fewer were the errors of the copyists. The Septuagint, therefore, has the advantage of other translations from the Hebrew. Since the Septuagint was the Bible used by Jesus and his apostles, and by all the writers of all the books of the New Testament, it seems unfortunate that the translators of our English version did not use the Greek version instead of the oldest Hebrew copies at their command; or use it in connection with other versions.

**QUESTION 2.** This question arises in connection with the omission of the names of the three kings, Ahaziah, Joash and Amaziah, from Matthew's genealogy. These names are to be found in all Hebrew copies

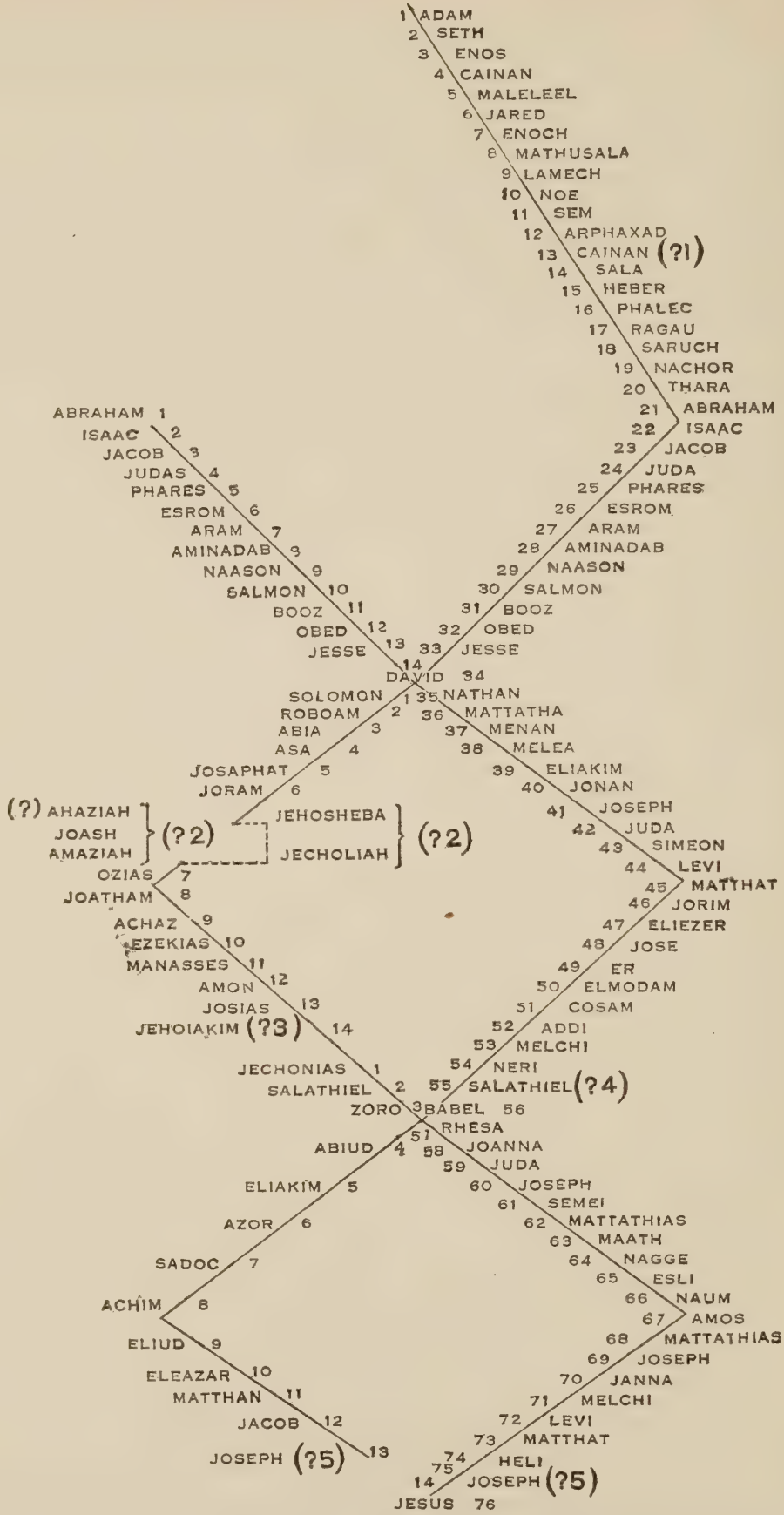
of the Bible, and in all the versions that have been made, yet Matthew gives them no place in his genealogy of Jesus. They were the grandson, great grandson and great great grandson of Ahab and Jezebel; and the ancestral potency was not in them.

Jehosheba was a half-sister of Ahaziah. Though a princess, being a daughter of Joram in whom the ancestral line of Matthew appears to be broken, she became the wife of Jehoiada the high priest. These two saved the life of Joash, the one-year-old son of Ahaziah, whom Athaliah, his grandmother, thought to kill, that she might have an undisputed reign over the Southern Kingdom, as her mother and father had ruled the Northern Kingdom. Jehoiada had Joash crowned king, at the age of seven years, and had Athaliah killed. Jehoiada was, doubtless, regent during the development years of the young king. During these years Joash must have remained in the home of his aunt, and her high priest husband, and must have been trained by them for his long reign.

When ready to bear personal rule, Joash left the home of Jehoiada to occupy the palace of the kings, taking with him for wife her who became the mother of Amaziah. In the meantime children had been born to Jehosheba and Jehoiada, and among them must have been a daughter, Jecholiah. If Jecholiah were the daughter of Jehosheba, then she had regal blood in her veins, king Jehoram being her grandfather; and if she were the daughter of Jehoiada, then she was of priestly descent, for her father was high priest, a "consecrated son of Aaron." If thus begotten, there was no maiden in Jerusalem better known to Joash than was Jecholiah, and he chose her for the wife of Amaziah, his son, who was to be his successor on the throne.

Of Jecholiah only three things have been recorded: 1. She was of Jerusalem. 2. She was the wife of Amaziah. 3. She was the mother of Uzziah (Ozias.)

These records alone would not prove that it was through his mother that Ozias got into the ancestral line of Jesus, the ancestral potency having passed from Jehoram to Jehosheba, and from her to Jecholiah, through whom Ozias obtained his rightful place in the ancestral line. The record of one single act in the life of Ozias (Uzziah), which occurred after he had reigned fifty years, shows him of priestly descent. Knowing that his grandfather had been high priest, he erroneously believed himself as much a priest as he was a king. He, therefore, donned the priestly robe and entered the Temple to burn incense. The then chief priest, with eighty other priests, followed him and tried to turn him from his purpose,



THE TWO GENEALOGIES OF JESUS



with this declaration: "It pertaineth not unto thee, Uzziah, to burn incense unto Jehovah, but unto the priests, *the sons of Aaron that are consecrated to burn incense.*" This persuasive declaration implies that Uzziah was the son of Aaron, but not a consecrated son. The law of the priesthood was that only the *sons of sons of priests* could be consecrated and not the sons of daughters of priests. Uzziah did not know, or had forgotten, that law of the priesthood. Being the grandson of Jehoiada meant nothing to Uzziah, as to the priestly office; but being the grandson of Jehosheba placed him in the ancestral line of Jesus. He was entitled to the throne through his father but he obtained his place in the ancestral line of Jesus through his mother, Jecholiah.

QUESTION 3. The name of Jehoiakim does not appear in the kingly ancestral line of Jesus, and yet he is entitled to a place in this roll. The omission is chargeable to some copyist. There are three reasons why the name of Jehoiakim should appear between the names of Josias and Jechonias, in Matthew's genealogy: 1. Josias, the father of Jehoiakim, is in the ancestral line; and Jechonias (Jehoiakin), the son of Jehoiakim is in the ancestral line. The only one through whom the ancestral potency could go from Josias to Jechonias, was Jehoiakim, the son of Josias and the father of Jechonias. 2. Matthew says 14 generations from Abraham to David, 14 generations from David to the carrying away into Babylon (the first deportation), and 14 generations from the carrying away into Babylon unto the Christ. The middle group, with the name of Jehoiakim left out, contains only 13 names, while his name inserted makes the 14th. 3. Manuscript D contains the name of Jehoiakim.

QUESTION 4. Salathiel was a son of Jechonias, and his name in Matthew's genealogy stands for himself; while, in Luke's line, his name stands for that of a daughter of Neri, whom he had married. Of

this marriage Zorobabel, the builder of the second Temple, was born. In one Old Testament record, Zorobabel is spoken of as the son of Pedaiah, a brother of Salathiel, (Shealtiel). In another record he is spoken of as a son of Salathiel (Shealtiel). The explanation is that the brother of Salathiel had first married the daughter of Neri, but had died without seed. According to Hebrew law, Salathiel took his brother's wife unto himself, and of this marriage Zorobabel was born. Thus Zorobabel became the legal son of Pedaiah, and the natural son of Salathiel. It was through Salathiel that the ancestral potency came from Jechonias to Zorobabel.

It will be observed that the ancestral line of Matthew and the ancestral line of Luke come together in the person of Zorobabel, thus making the two lines back to David common to both Mary and Joseph. From Zorobabel down to Joseph, Matthew's line belongs to Joseph only; while, from Zorobabel down to Joseph, whose names stand for Mary, the daughter of Heli, Luke's line belongs to Mary only. Through Zorobabel, Mary is as much a descendant of Solomon as she is of Nathan.

QUESTION 5. In Matthew's line, the name Joseph stands for himself; in Luke's line, the name Joseph stands for Mary, the daughter of Heli. From Zorobabel, Matthew's line proceeds to Joseph and ends in him, no one in this part of Matthew's line having the ancestral potency leading to Jesus. From Zorobabel, Luke's line carries a record of all those through whom the ancestral potency goes to Jesus. In Matthew's line, from Abraham to Joseph it is said of each father that he *begat*. This word was used last when it was written of Jacob that he *begat* Joseph. Of Joseph, it is only said, "Husband of Mary, of whom was born Jesus, who is called Christ." The Greek word translated "of whom" is in the feminine gender.

## MATTHEW

1: 1-17

The book of the generation of Jesus Christ, the son of David, the son of Abraham.

2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren.

3 And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;

4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;

## LUKE

3: 23-38

23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was *the son of Heli*,

24 Which was *the son of Matthat*, which was *the son of Levi*, which was *the son of Melchi*, which was *the son of Janna*, which was *the son of Joseph*.

25 Which was *the son of Mattathias*, which was *the son of Amos*, which was *the son of Naum*, which was *the son of Esli*, which was *the son of Nagge*,

## MATTHEW

1: 1-17 (Cont.)

5 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;

6 And Jesse begat David the king; and David the king begat Solomon of her *that had been the wife* of Urias;

7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa.

8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;

9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;

10 And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;

11 And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon:

12 And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;

13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations from Abraham to David *are* fourteen generations; and from David until the carrying away into Babylon *are* fourteen generations; and from the carrying away into Babylon unto Christ *are* fourteen generations.

## LUKE

3: 23-38 (Cont.)

26 Which was *the son* of Maath, which was *the son* of Mattathias, which was *the son* of Semei, which was *the son* of Joseph, which was *the son* of Juda,

27 Which was *the son* of Joanna, which was *the son* of Rhesa, which was *the son* of Zorobabel, which was *the son* of Salathiel, which was *the son* of Neri.

28 Which was *the son* of Melchi, which was *the son* of Addi, which was *the son* of Cosam, which was *the son* of Elmodam, which was *the son* of Er,

29 Which was *the son* of Jose, which was *the son* of Eliezer, which was *the son* of Jorim, which was *the son* of Matthat, which was *the son* of Levi,

30 Which was *the son* of Simeon, which was *the son* of Juda, which was *the son* of Joseph, which was *the son* of Jonan, which was *the son* of Eliakim,

31 Which was *the son* of Melea, which was *the son* of Menan, which was *the son* of Mattatha, which was *the son* of Nathan, which was *the son* of David,

32 Which was *the son* of Jesse, which was *the son* of Obed, which was *the son* of Booz, which was *the son* of Salmon, which was *the son* of Naasson,

33 Which was *the son* of Aminadab, which was *the son* of Aram, which was *the son* of Esrom, which was *the son* of Phares, which was *the son* of Juda,

34 Which was *the son* of Jacob, which was *the son* of Isaac, which was *the son* of Abraham, which was *the son* of Thara, which was *the son* of Nachor,

35 Which was *the son* of Saruch, which was *the son* of Ragau, which was *the son* of Phalec, which was *the son* of Heber, which was *the son* of Sala,

36 Which was *the son* of Cainan, which was *the son* of Arphaxad, which was *the son* of Sem, which was *the son* of Noe, which was *the son* of Lamech,

37 Which was *the son* of Mathusala, which was *the son* of Enoch, which was *the son* of Jared, which was *the son* of Maleleel, which was *the son* of Cainan,

38 Which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, which was *the son* of God.



# DIVISION FOUR

FROM PASSOVER TO PENTECOST (53 DAYS), IN 31 A.D.  
(27 A.D., USHER), 777 U.C.

Saturday, Mach 21 to Tuesday, May 12, 31 A.D. (27 A.D., Usher).

## DIVISION FOUR

## SECTION 23

### THE BAPTISM OF JESUS

The Jordan. Saturday, March 21, 31 A.D. (27 A.D., Usher), 777 U.C.

FOREWORD.—When the Passover of 31 A.D., correct chronology, (27 A.D., Usher), 777 U.C., was approaching, Jesus must have made his journey from Nazareth to Jerusalem, that he might again partake of the Passover Supper. This had been his custom from his childhood, through the years leading up to this year, to be marked by the beginning of his ministry. Jesus probably began this journey on the anniversary of the choosing of the Passover lamb, which that year was March 17 (Nisan 10.) Accompanied by his mother, as he probably was, the journey would end in three days, thus enabling him to make ready for the Passover on the Hebrew night of March 21.

So many of the great events in the life of Jesus occurred on Passover day, there is but little room, reasoning from analogy, for doubting that, early in the morning following that Passover night, Jesus walked from Jerusalem to the Jordan, where John was baptizing that he, too, might submit to that ordinance, the pattern of which had been shown to John while in his wilderness life, where it had been revealed to him how he might know the Messiah, who would come to him for baptism.

The time of the day when Jesus was baptized is indicated by Luke (3: 21). John had been preaching and baptizing throughout the day; and having finished his day's work, he had dismissed the people. Standing on the banks of the Jordan he was approached by Jesus who asked baptism at his hands. The sun probably was nearly setting when Jesus said, "It becometh us to fulfill all righteousness." Other than Jesus and John, the certain witnesses of the baptism of Jesus were God the father, whose voice said "This is my Beloved Son in whom I am well pleased"; and the Holy Spirit, in the form of a dove, lighting upon him.

The events following the baptism of Jesus

point strongly to the Pentecostal period: 1. Going into the wilderness on the first of the fifty days. 2. End of the fasting and the first temptation on the fortieth day of the fifty. 3. The first miracle at Cana of Galilee on the last of the fifty days. These events must have occurred respectively on these anniversaries: (1) of the dry-crossing of the Red Sea, (2) of the smitten rock, and (3) of the oral delivery of the law, just as his baptism must have been on the anniversary of the institution of the Passover.

The multitudes that came to hear John the Baptist, and to be baptized by him point strongly to the Passover season, as the time that Jesus was baptized. John must have been looking for Jesus on that Passover day; for when he saw him he said, "I have need to be baptized of thee, and comest thou to me."

After his baptism on Saturday, March 21, 31 A.D. (27 A.D., Usher), 777 U.C., Jesus must have returned to Jerusalem to spend the Annual Sabbath (which, that year was Sunday, March 22) with his mother and others from Galilee. Jesus must have witnessed the waving of the sheaf of the first-ripe barley, the chief ceremony of the second day of the feast of the Passover. Following this day, came the anniversary of the day of the dry-crossing of the Red Sea, when Moses entered into the wilderness with Israel. This anniversary was Tuesday, March 24, a fitting occasion for the going of Jesus into the wilderness for the forty days of his fasting and his temptations. If Jesus was not baptized on Passover day, in 31 A.D. (27 A.D., Usher), then the Passover of that year is not mentioned directly or indirectly by any one of the gospel writers. The Passover of John 2: 13 was that of 32 A.D. (28 A.D., Usher). The feast of the Jews in John 5: 1 was that of Tabernacles in the fall of 32 A.D. (28 A.D., Usher.)



## MATTHEW

3: 13-17

13 ¶ Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

14 But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

## MARK

1: 9-11

9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:

11 And there came a voice from heaven, *saying*, Thou art my beloved Son, in whom I am well pleased.

## LUKE

3: 21-22

21 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

## DIVISION FOUR

## SECTION 24

## THE FASTING AND THE FIRST TEMPTATION OF JESUS

Wilderness. From Tuesday, March 24 to Saturday, May 2, 31 A.D. (27 A.D., Usher), 777 U.C.

FOREWORD.—From the beginning of the fasting in the wilderness to the Wedding Feast in Cana of Galilee was fifty days. Since fifty days was the exact measure of the Pentecostal period as originally instituted the first of the fifty being the day of the dry-crossing of the Red Sea, and the last of the fifty being the day of the Oral Delivery of the Law, can it be denied that this Pentecostal Period in the year 31 A.D. (27 A.D., Usher), was spent by Jesus from the beginning of the fasting to the day of the feasting? Again the fasting of Jesus ended and his first temptation was endured and repelled on the fortieth day, corresponding, perfectly, with the anniversary of the Smitten Rock.

In Luke 4: 1 it is stated that Jesus, full of the Holy Spirit, returned from the Jordan. The conclusion is inevitable that the place returned to was Jerusalem. If Jesus returned to Jerusalem it was from this sacred city that he was led of the Spirit into the wilderness, as recorded by both Matthew (4: 1) and Luke (4: 1.) Neither of these writers mentions, directly, the day of the going into the wilderness. Mark makes no mention of the return of Jesus as recorded by Luke. Mark's "immediately" therefore, can be made to point not to the Jordan but to the city of

Jerusalem, where he may have been after his baptism through the annual sabbath and through the second day of the Feast of the Passover, the day of the waving of the sheaf of the first-ripe barley. This would lead up to the first of the fifty days of the Pentecostal Period. If the above reasoning is correct, Jesus was led into the wilderness on Tuesday, March 24; his fasting and first temptation were ended on Saturday, May 2; and he was at the wedding in Cana of Galilee on Tuesday, May 12, 31 A.D. (27 A.D., of Usher), 777 U.C.

The wilderness into which Jesus was led may have been that of Sinai. On one mountain, the Mount of Transfiguration, Jesus and Moses and Elijah were together. On another mountain, Mount Sinai, Moses and Elijah had been at different times. On still another mountain, Mount Nebo, Moses had died, and from that mountain Elijah had been translated. May not the fasting and the first temptation of Jesus have been on Sinai, where both Moses and Elijah had fasted forty days? On that mountain where the devil and the archangel had contended about the body of Moses, the devil must have resorted to his third temptation of Jesus.

MATTHEW	MARK	LUKE
4: 1-4	1: 12, 13	4: 1-4
<p>Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.</p> <p>2 And when he had fasted forty days and forty nights, he was afterward a hungered.</p> <p>3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.</p> <p>4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.</p>	<p>12 And immediately the Spirit driveth him into the wilderness.</p> <p>13 And he was there in the wilderness forty days tempted of Satan; and was with the wild beasts; and the angels ministered unto him.</p>	<p>And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness.</p> <p>2 Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.</p> <p>3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.</p> <p>4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.</p>

DIVISION FOUR

SECTION 25

THE DEVIL'S SECOND AND THIRD TEMPTATIONS OF JESUS

The Temple and Nebo. If on consecutive days, Sunday and Monday, May 3 and 4, 31 A.D. (27 A.D., Usher), 777 U.C.

FOREWORD.—These two temptations, the one appealing to his supposed personal pride and to presumption and the other to his supposed ambition for wealth and power, occurred most likely in the order as given by Matthew. Even in the record as given by Luke, the command of Jesus, “Get thee behind me, Satan,” stands after the temptation on the high mountain, and not after the temptation on the pinnacle of the Temple. After this latter temptation Luke has written, “It is said thou shalt not tempt the Lord thy God,” a quotation from scripture answering the one used by the devil, “he shall give his angel charge over thee, to keep thee.” The departure of the devil from Jesus must have followed immediately the command of Jesus “Get thee behind me, Satan.”

These were real temptations, as real as the fasting, and must have occurred in rapid succession; that is, on consecutive days. The angels that ministered to Jesus must have fed him on miraculous food as was the

manna of old and must have transported him through time and space, both his own creations, so that he could be in Jerusalem on the next day after the end of his fasting and the enduring and repelling of the first temptation. Both Matthew and Luke say that the devil brought him into the Holy City, but they do not say that the ministering angels had departed from him. If the devil could have seen the angel guard he would have given up his efforts at further tempting Jesus; but his eyes were holden.

The Temple temptation occurred probably on Sunday, May 3; and the high mountain temptation occurred probably on Monday, May 4, thus giving plenty of time for the occurrence of the events recorded by John, which must have happened in the time intervening between the day the devil departed from Jesus and the wedding day in Cana.

Only Matthew and Luke speak of the second and third temptations.

MATTHEW	LUKE
4: 5-7	4: 9-12
<p>5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,</p> <p>6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge</p>	<p>9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:</p> <p>10 For it is written, He shall give his angels charge over thee, to keep thee:</p>



## MATTHEW

4: 5-7 (Cont.)

concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

4: 8-11

8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

11 Then the devil leaveth him, and, behold, angels came and ministered unto him.

## LUKE

4: 9-12 (Cont.)

11 And in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.

4: 5-8 and 13

5 And the devil, taking him up into a high mountain, shewed unto him all the kingdoms of the world in a moment of time.

6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will, I give it.

7 If thou therefore wilt worship me, all shall be thine.

8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

13 And when the devil had ended all the temptation, he departed from him for a season.

## DIVISION FOUR

## SECTION 26

## JOHN THE BAPTIST TESTIFIES OF JESUS TO THE PRIESTS AND LEVITES

Monday, May 4, 31 A.D. (27 A.D., Usher), 777 U.C.

FOREWORD.—John, who had baptized Jesus on Saturday, the Hebrew sabbath, March 21, had not seen him from that hour up to Monday, May 4, on which day the events occurred which are of record in John 1: 19-28.

The period of the fasting and temptations of Jesus had not been revealed to John the Baptist, hence he must have wondered "where is he whom I baptized on whom I saw the Spirit of God descend, and of whom I heard out of the open heaven, the voice of the Father saying: 'This is my beloved Son in whom I am well pleased?'" John did not know that on that very day the devil was making his third assault on Jesus on the high mountain and that he would be driven from him by the stern command, "Get thee behind me, Satan."

Forty-four days have passed since Jesus was revealed to him as the promised Messiah; but it appears that John has made no announcement of that revelation. Certainly the Jews at Jerusalem have heard nothing about it; for they are still wondering if John himself is not the Messiah. To satisfy this wondering the Jews sent priests and Levites

from Jerusalem to ask him, "Who art thou?" To them John answered, "I am not the Christ"; and a little later adds: "But there standeth One among you whom you know not." John did not know where Jesus was, but he will know tomorrow; for on seeing him the next day he will cry out, "Behold the Lamb of God."

John had continued to preach and to baptize through these forty-four days, but had removed from the place where he had baptized Jesus to Bethabara further up the Jordan and on the opposite side. When the delegation of priests and Levites came to him at Bethabara, he was still baptizing. When John had said to them that he was not the Christ, they asked him, "Why baptizest thou then?" What John was doing was new to them, both as to mode and meaning, for it was a long time later before the Jews adopted proselyte baptism. If these priests and Levites did not see in John's baptism a picture of the resurrection, why was it recorded of them, "and they that were sent were of the Pharisees?" The Pharisees believed in the resurrection but the Sadducees did not so believe.



## JOHN

1: 15-28

15 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me; for he was before me. 16 And of his fulness have all we received and grace for grace. 17 For the law was given by Moses, *but* grace and truth came by Jesus Christ. 18 No man hath seen God at any time; the only begotten Son, which is in the bosom the Father, he hath declared *him*. 19 And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? 20 And he confessed, and denied not; but confessed, I am not the Christ. 21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that Prophet? And he answered, No. 22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? 23 He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. 24 And they which were sent were of the Pharisees. 25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet? 26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; 27 he it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. 28 These things were done in Bethabara beyond Jordan, where John was baptizing.

## DIVISION FOUR

## SECTION 27

## JOHN THE BAPTIST TESTIFIES OF JESUS TO HIS DISCIPLES

The Jordan. Tuesday, May 5, 31 A.D. (27 A.D., Usher), 777 U.C.

FOREWORD.—The day that the priests and Levites had their interview with John has passed, and they have returned to Jerusalem to make their report. With the passing of that day the devil left Jesus on the high mountain where Moses had died and from the summit of which Elijah had been translated.

The next day, Tuesday, May 5, Jesus came down the mountain rejoicing in his deliverance from Satan, who had fled the day before at his command, "Get thee behind me, Satan." Starting on his journey toward Galilee, his pathway being on the east side of the Jordan, Jesus came to Bethabara where he knew that John was baptizing. No one can imagine John's joy when he saw Jesus, nor can they wonder at his crying aloud to his disciples and to others about him, "Behold the Lamb of God!"

Well may we wonder why no one followed Jesus that day. Jesus may have conversed with John, before he sought and found his lodging place in the village of Bethabara. In the evening of that day John may have had sweet converse with Jesus from whom he may have learned of the fasting, the temptations, the ministering of the angels, and the victory over Satan; but of this we have no record.

After his proclamation that Jesus was the Lamb of God, John, for the first time in these forty-five days, tells his hearers of the baptism of Jesus and how it was that he knew that he was the Son of God. When the dove had descended, and the Father had spoken, Jesus may have enjoined John not to speak of these things until he should see him again.

## JOHN

1: 29-34

29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world! 30 This is he of whom I said, After me cometh a man which is preferred before me; for he was before me. 31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. 32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. 33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. 34 And I saw, and bare record that this is the Son of God.

## DIVISION FOUR

## SECTION 28

## THE FIRST DISCIPLES OF JESUS

Bethabara. Wednesday, May 6, 31 A.D. (27 A.D., Usher), 777 U.C.

FOREWORD.—Toward the close of the next day, Wednesday, May 6, the forty-fourth day of the Pentecostal period, John saw Jesus approaching. It was the tenth hour. John had finished his preaching and baptizing for that day, and all the people had gone away except Andrew and John, the son of Zebedee. To these two, John as he saw Jesus walking, said, "Behold the Lamb of God!"

If Jesus had told John the evening before about his experiences during the forty-two preceding days, he could not have been surprised at the fact that Jesus had remained in his lodging place, not only all night, but had remained in his quiet resting place until the day had almost ended. These two followed Jesus to the place where he was dwell-

ing and abode with him that day. It is possible, but hardly probable that John the apostle has written here in Roman time; but if he did, the hour that he and Andrew followed Jesus was 10 A.M. The fact that only two were with John indicates that his preaching and baptizing for that day had ceased.

We must forever wonder if John the Baptist did not call at some time while his two disciples were still with Jesus in his place of abode for further discussion of the God-sent mission of the two. After this day Jesus probably never met John personally again, though the two worked contemporaneously for nearly a whole year afterwards, before John was imprisoned.

## JOHN

1: 35-39

35 Again the next day after, John stood, and two of his disciples; 36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God! 37 And the two disciples heard him speak, and they followed Jesus. 38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? 39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

## DIVISION FOUR

## SECTION 29

## ANDREW FINDETH PETER AND BRINGETH HIM TO JESUS

Bethabara. Thursday, May 7, 31 A.D. (27 A.D., Usher), 777 U.C.

FOREWORD.—There is no record as to how long Andrew and John remained with Jesus, in his place of abode, nor what were the words he spoke to them. It may have been far into that Hebrew night, the night of the next day, before they left Jesus to find their own abiding place for the night. Andrew probably found his own brother Simon, on his return to his place of rest, and told him of the visit that John and he had made to Jesus. On leaving Jesus, Andrew may

have said, "I wish to bring my brother Simon to you in the morning." The time must have been Thursday morning, May 7, the forty-fifth day of the Pentecostal period. One may wonder if John did not also find James to bring him to Jesus.

Andrew used the official name of Jesus in both the Hebrew and the Greek—the MES-SIAH, the CHRIST,—when talking to Simon, his brother, about the fact that they had found him.

## JOHN

1: 40-42

40 One of the two which heard John *speak*, and followed him, was Andrew, Simon Peter's brother. 41 He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ. 42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, a stone.



## DIVISION FOUR

## SECTION 30

## JESUS FINDETH PHILIP

Jordan. Friday, May 8, 31 A.D. (27 A.D., Usher), 777 U.C.

FOREWORD.—The following day when Jesus left Bethabara for Galilee was Friday, May 8, the forty-sixth day of the Pentecostal Period. Jesus probably had gone only a

short distance on his journey with Andrew, Peter, and probably James also, when he saw Philip and said to him, "Follow me." John was one of the group.

JOHN

1: 43, 44

43 The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me. 44 Now Philip was of Bethsaida, the city of Andrew and Peter.

## DIVISION FOUR

## SECTION 31

## PHILIP FINDETH NATHANAEEL

Up the Jordan. Saturday, May 9, 31 A.D. (27 A.D., Usher), 777 U.C.

FOREWORD.—Nathanael, who had been with John the Baptist at Bethabara, had started, leisurely, on his journey to Galilee, before John had made his first outcry, "Behold the Lamb of God that taketh away the sins of the world!" He had lodged the night before Philip found him, with one who had a garden of fig trees. Early in the morning of the day following the calling of Philip, Nathanael had gone, after break-

fast into the garden and was under a fig tree reading the story of Jacob's vision at Bethel, as becomes apparent in John 1: 51. As Jesus and the group of four were passing that house, Philip in someway learned that Nathanael was there, and he sought and found him. The day was Saturday, May 9, the forty-seventh day of the Pentecostal Period.

JOHN

1: 45-51

45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. 46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. 47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! 48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. 49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. 50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. 51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

## DIVISION FOUR

## SECTION 32

## THE FIRST MIRACLE, AT THE WEDDING IN CANA

Cana. Tuesday, May 12, 31 A.D. (27 A.D., Usher), 777 U.C.

FOREWORD.—Jesus and the six continue their journey for two days following the calling of Nathanael. These days were Sunday and Monday, May 10 and 11, 31 A.D. (27 A.D., Usher), the forty eighth and forty-ninth days of the Pentecostal Period. They must have arrived at Cana in the afternoon of May 11. If the wedding were an even-

ing affair, Jesus must have found the guests already arriving. Mary, his mother, was one of these. The day was Tuesday, May 12, the day of Pentecost fully come. It was the fiftieth day of the Pentecostal Period and it was the 1474th anniversary of the oral delivery of the law.

Mary had not seen Jesus for fifty days,



and during that period she knew not where he was: In her Nazareth home to which she had returned after the Passover of 31 A.D. (27 A.D., Usher), she must have wondered many times throughout the Pentecostal Period, "Where can Jesus be?" The conversation between Mary and Jesus, that may

have occurred that evening other than that about the wine, we can never know; but questions and answers must have passed between them.

Mary certainly knew that Jesus was the Christ, and that nothing was too hard for him to do.

## JOHN

2: 1-11

And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: 2 And both Jesus was called, and his disciples, to the marriage. 3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine. 4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. 5 His mother saith unto the servants, Whatsoever he saith unto you, do *it*. 6 And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. 7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. 8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare *it*. 9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the governor of the feast called the bridegroom, 10 and saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse; *but* thou hast kept the good wine until now. 11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

# DIVISION FIVE

## FROM THE FIRST MIRACLE IN CANA OF GALILEE TO THE FIRST CLEANSING OF THE TEMPLE

Nazareth and Capernaum. From Tuesday, May 12, 31 A.D. (27 A.D., Usher), 777 U.C. to Wednesday, April 13, 32 A.D. (28 A.D., Usher), not inclusive.

FOREWORD.—The facts to be set forth in this division would have been known through the centuries if the feast of the Jews, spoken of in John 5: 1, had been given its proper designation by commentators. This Feast of the Jews was the Feast of the Tabernacles in 32 A.D. (28 A.D., Usher). Commentators, having mistaken this Feast of Tabernacles for the Feast of the Passover of 32 A.D. (28 A.D., Usher), were forced to the incorrect conclusion that the Passover of John 2: 13 was the Passover of 31 A.D. (27 A.D., Usher.)

In Division Four, Section 22, the Author has attempted to show that Jesus was baptized on the Hebrew Sabbath of March 21, 31 A.D. (27 A.D. Usher), which was the Passover day for that year. It will be shown in Division Six, Section 35 that the Passover of John 2: 13 was one year later. In Division Seven, Section 68, it will be shown that the Feast of the Jews of John 5: 1 was the Feast of Tabernacles in the year 32 A.D. (28 A.D., Usher). This Feast of Tabernacles and that of 33 A.D. (29 A.D. Usher), were the two Feasts of Tabernacles attended by Jesus during his ministry. There is no record, in any of the four Gospels, concerning the Feast of the Tabernacles in the year 31 A.D. (27 A.D., Usher). Jesus may, or may not, have attended this Feast of Tabernacles.

From Pentecost Tuesday, May 12, 31 A.D. (27 A.D. Usher), to the Passover, Wednesday, April 13, 32 A.D. (28 A.D., Usher), not including either of these dates, only two events in the life of Jesus, are of record. One is given in John 2: 12, and the other is given in Luke 5: 1-11. These records will appear in their proper order in the two Sections of this Division.

One may be struck with wonder at the fact that, through this period of one long Hebrew year, lacking fifty-three days, only three events in the life of Jesus have been recorded. This fact is known concerning John, the fore-runner of Jesus: John continued to preach and to baptize throughout this period and for forty-three days thereafter, before being put in prison by Herod.

After the miracle at the wedding in Cana of Galilee, when Jesus said to his Mother, "My hour is not yet come," until "not many days" before the Passover of 32 A.D. (28 A.D., Usher), there is no record to show where Jesus was and what he was doing. During that interval his home must have remained in Nazareth; for it was towards the end of that period that Jesus and his mother and his brothers and his disciples came down to Capernaum (John 2: 12). The statement that "they there abode not many days," refers to the fact that they soon went up to Jerusalem to attend the Passover made notable by the first cleansing of the Temple. This Passover marked the beginning of his Judean ministry, which ended with the imprisonment of John the Baptist, towards the close of the Pentecostal Period of that year. The visit of Nicodemus to Jesus seems to have taken place on the Hebrew night of the first day of that Pentecostal Period. On the last day of that Pentecostal period, the Day of Pentecost, Jesus chose his apostles, founded his church, and preached the Sermon on the Mount.

These and many other events, occurring in the Passover-Pentecostal Period of the second year of the ministry of Jesus, the year 32 A.D. (28 A.D., Usher), will be found in Division Six under the Sections devoted to them respectively.

## DIVISION FIVE

## SECTION 33

### JESUS AND HIS MOTHER AND HIS BRETHREN GO TO CAPERNAUM TO ABIDE

Capernaum. Only a few days before the Passover of 32 A.D. (28 A.D., Usher).

FOREWORD.—Where Jesus has been since his first miracle at Cana of Galilee, Tuesday, May 12, 31 A.D. (27 A.D., Usher), to the day that his mother and family came to Capernaum to reside, cannot be known. It

is reasonable to suppose that the family home had continued in Nazareth until his time had come to begin actively the work of preaching, teaching and healing. Jesus, probably, went from Cana with his mother to

Nazareth, immediately after the marriage feast. For a few days he may have been engaged in telling his mother what he had experienced in his forty-day exile in the wilderness. He may have told her of his baptism, and how John had kept secret, for forty-three days, what he had seen and heard as evidence that he was the Son of God; and he may have told her that when he had come to John, after his temptations had ended, he cried out, "Behold the Lamb of God that taketh away the sins of the world."

In that Nazareth home, Jesus may have spent much of the time, of this long interval, reading and studying the writings of Moses and the Prophets, and the words that the Psalmist had written about him. He may have made one, or several, trips to Jerusa-

lem; and in the Temple he may have heard discussions about the One of whom John had continued to preach, no one knowing of his presence. Jesus could have spent these several months quietly in Nazareth, worshipping in the home and in the Synagogue. Wherever Jesus may have been, we know that he was having sweet communion with the Father about the work that he must accomplish before returning to him in Glory. His time was now approaching, of which he spoke when he said to his mother, "My time has not yet come."

If Jesus said to his mother, "Let us move our home to Capernaum," she could not have been slow in assenting. Below are the only gospel records of this change of residence.

## MATTHEW

4: 13-17

13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim:

14 That it might be fulfilled which was spoken by Esaiiah the prophet, saying,

15 The land of Zabulon, and the land of Nephthalim, *by* the way of the sea, beyond Jordan, Galilee of the Gentiles;

16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

17 ¶From that time Jesus began to preach, and to say, Repent; for the kingdom of heaven is at hand.

## JOHN

2: 12

12 ¶After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples; and they continued there not many days.

## DIVISION FIVE

## SECTION 34

JESUS CALLS FOUR DISCIPLES FROM THEIR FISHING BOATS  
FOR SERVICE IN HIS JUDEAN MINISTRY

Capernaum. Only a few days before the Passover which occurred on Wednesday, April 13, 32 A.D. (28 A.D., Usher), 778 U.C. The probable day of the call was Friday, April 8, but not later than Sunday, April 10.

FOREWORD.—Only a few days after Jesus and his mother and her family had moved their residence from Nazareth to Capernaum, he took an early morning walk along the shore of the Sea of Galilee, the part on which bordered the city of Capernaum. He saw Peter and Andrew casting their nets, once more, into the sea for fish which they had failed to catch during the night-hours. When they had heard Jesus say to them, "Follow me," they at once left their nets to go with him. As they walked they came to that place on the shore where John and James, with their father Zebedee, had anchored their fishing-boat, and were mending their nets. Thus they were making ready

for fishing when night should come again. Jesus must have said to these two brothers, as he had said to Peter and Andrew, "Follow me." They did not hesitate, but at once left the boat to be cared for by their father.

Jesus, as he walked with the four, must have told them of his purpose to attend the Passover, and to spend some weeks in Judea preaching to the people. He must have told them that he would need them to baptize all who would repent and believe. While they were surprised, they must have rejoiced that Jesus should thus choose them to have a part with him in the service he would render in Judea.



This is the second recorded event in the life of Jesus between the marriage in Cana of Galilee, and the first cleansing of the Temple. Jesus and the four arrived in Jerusalem in time for the Passover.

This call was not to the apostleship, but

## MATTHEW

4: 18-22

18 ¶And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishers.

19 And he saith unto them, Follow me, and I will make you fishers of men.

20 And they straightway left *their* nets, and followed him.

21 And going on from thence, he saw other two brethren, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.

22 And they immediately left the ship and their father, and followed him.

to a service as disciples, which would prepare them for service as apostles to which they would be called at no distant day. To the apostleship they will be called from their fishing-boats, full of fishes, a few weeks later.

## MARK

1: 16-20

16 Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea; for they were fishers.

17 and Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18 And straightway they forsook their nets, and followed him.

19 And when he had gone a little further thence, he saw James the *son* of Zebedee, and John his brother, who also were in the ship mending their nets.

20 And straightway he called them; and they left their father Zebedee in the ship with the hired servants, and went after him.

# DIVISION SIX

From Passover to Pentecost, 32 A.D. (28 A.D., Usher), 778 U.C. From Wednesday, April 13, to Saturday, June 4.

FOREWORD.—As has been shown in Division Four, Section 23, the Passover of 31 A.D. (27 A.D., Usher), is not mentioned by any one of the gospel writers, either directly or indirectly, unless Jesus was baptized on the Passover day of that year. Subsequent sections of Division Four point backward to Passover day, Saturday, March 21, 31 A.D. (27 A.D., Usher), as the day that John baptized Jesus, recognizing, in that act, that he was the Christ.

In Division Seven it will be shown that the Feast of the Jews mentioned in John's Gospel (5: 1), was the Feast of Tabernacles of 32 A.D. (28 A.D., Usher). The false conception that John 5: 1 speaks of the Passover

of 32 A.D. (28 A.D., Usher), has furnished the only excuse for the teaching that the Passover of John 2: 13 was the Passover of 31 A.D. (27 A.D., Usher). As shown in Division Five, the recorded events in the life of Jesus, from Pentecost 31 A.D. (27 A.D., Usher), Tuesday, May 12, to Passover of 32 A.D. (28 A.D., Usher), Wednesday, April 13, were only two. Beginning with the Passover of 32 A.D. (28 A.D., Usher), Wednesday, April 13, and ending with Pentecost of that year, Saturday, June 4, the events in the life of Jesus were many and momentous, especially so from Wednesday, May 25 to Saturday, June 4.

## DIVISION SIX

## SECTION 35

### THE FIRST CLEANSING OF THE TEMPLE

Temple. Wednesday, April 13, 32 A.D. (28 A.D. Usher), 778 U.C.

FOREWORD.—Jesus was accompanied by at least four of his disciples, and almost certainly by his mother, when he left Capernaum for the Passover of 32 A.D. (28 A.D., Usher). At the time Jesus was getting ready to start on this journey, he made his first call of the four fishermen, Peter, Andrew, James and John, from their empty fishing boats, to a temporary service as disciples. About fifty days later he will call them again from their full fishing boats into permanent service as apostles (about May 30). In his Judean ministry, which immediately follows the Passover, Jesus will preach repentance to the people who, believing, must be baptized. To do this service Jesus commissioned these four disciples, for he himself baptized not.

Jesus, with his companions, must have left Capernaum on, or a day after, the anniversary of the choosing of the Passover Lamb.

Arriving in Jerusalem after three days of travel, he probably told John and Peter to purchase the lamb that had been chosen, and to prepare the Passover supper, which may have been eaten in the upper room of the home of the mother of John Mark. After the supper, those who had been sent to purchase the lamb, the bitter herbs, and the unleavened bread, must have told Jesus that the Temple had been made a place of merchandise. When the light of the Day of Preparation for the Passover Feast had come, and the Temple had been thrown open, Jesus himself entered with words of authority, and with a scourge of force in his hands, and cleansed it. When asked for his authority for doing these things, he said, "Destroy this temple [his body] and in three days I will raise it up." His crucifixion and resurrection two years hence will reveal the source of his authority.

JOHN

2: 13-22

13 And the Jews' passover was at hand, and Jesus went up to Jerusalem, 14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: 15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; 16 And said unto them that sold doves, Take these things hence; make not my Father's house a house of merchandise. 17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up. 18 Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? 19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. 20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? 21 But he spake of



the temple of his body. 22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the Scripture, and the word which Jesus had said.

## DIVISION SIX

## SECTION 36

## JESUS AND HIS CONVERSATION WITH NICODEMUS

Jerusalem. Probably on the Hebrew night of Saturday, April 16, 32 A.D. (28 A.D., Usher), 778 U.C.

FOREWORD.—The work of Jesus in the cleansing of the Temple and the wonderful words he had spoken to the people so impressed Nicodemus, a member of the Sanhedrin, that he determined to have a private interview with him. The occasion selected, most likely, was the Hebrew night following the second day of the Feast of the Passover, which was April 15, 32 A.D. (28 A.D., Usher). This night was that of the weekly sabbath of the Jews, Saturday, April 16, 32 A.D. (28 A.D., Usher), a most fitting occasion for both Jesus and Nicodemus; and it

was the anniversary of the dry-crossing of the Red Sea.

Nicodemus had observed Jesus through the three days, Wednesday, Thursday and Friday, and had learned in some way where Jesus was abiding at night. The wonder is that Nicodemus did not become an open disciple of Jesus at the end of that conversation, but that would have forfeited his membership in the Sanhedrin. As a Sanhedrist he will render notable service to Jesus at the time of the Feast of Tabernacles that same year, as will be shown in Division Seven.

## JOHN

## 3: 1-21

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: 2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. 3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. 4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? 5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. 6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. 7 Marvel not that I said unto thee, Ye must be born again. 8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit. 9 Nicodemus answered and said unto him, How can these things be? 10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? 11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. 12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? 13 And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven. 14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: 15 That whosoever believeth in him should not perish, but have eternal life. 16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. 17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved. 18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. 19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. 20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. 21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.



## DIVISION SIX

## SECTION 37

## THE JUDEAN MINISTRY OF JESUS

Jerusalem and Judea. From Wednesday, April 13, to Wednesday, May 25, 32 A.D. (28 A.D., Usher), 778 U.C.

FOREWORD.—This Judean ministry of Jesus began with the cleansing of the Temple on Wednesday, April 13, 32 A.D. (28 A.D., Usher), the Passover day, and ended with the imprisonment of John the Baptist, on the anniversary of the Smitten Rock, Wednesday, May 25, 32 A.D. (28 A.D., Usher). A part of this ministry was in Jerusalem, but the larger part was in the country round about Jerusalem.

It was probably during this ministry of forty-three days that Jesus found Mary, Martha and Lazarus, in their Bethany home. After laboring all day, Jesus may have rested on many of these nights in the Bethany home, or he may have made some of his trips into villages and country places, starting from Jerusalem in the morning and returning to the city for rest at night. His whole time, for the first three days, must have been spent in Jerusalem, and after going into the country he may not have returned to Jerusalem at all.

During the Judean ministry, Jesus may have gone to Bethlehem, the place of his

birth; to Hebron, where David first reigned; and he may have gone to Joppa and to Emmaus, as well as to Bethany and Jericho. Wherever Jesus went he preached, and his fishermen-disciples baptized the repentant believers.

After John had baptized Jesus on Saturday, March 21, 31 A.D. (27 A.D., Usher), he had continued to preach repentance and baptize up to Wednesday, May 25, 32 A.D. (28 A.D., Usher), a period of a whole long Hebrew year and forty-three days. John's ministry was contemporary with that of Jesus for that length of time.

All that is said of both John and Jesus, as occurring in the interval between the conversation with Nicodemus and the imprisonment of John the Baptist, the orderly chronology of which cannot be known, is shown below. They occurred between Saturday, April 16, and Wednesday, May 25, 32 A.D., (28 A.D., Usher), for, on the latter date, Jesus departed from Judea.

## JOHN

## 2: 23-25

23 Now when he was in Jerusalem at the passover, in the feast *day*, many believed in his name, when they saw the miracles which he did. 24 But Jesus did not commit himself unto them, because he knew all *men*, 25 And needed not that any should testify of man; for he knew what was in man.

## 3: 22

22 After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized.

## 3: 23-36

23 And John also was baptizing in Enon near to Salim, because there was much water there: and they came, and were baptized. 24 For John was not yet cast into prison. 25 Then there arose a question between *some* of John's disciples and the Jews about purifying. 26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all *men* come to him. 27 John answered and said, A man can receive nothing, except it be given him from heaven. 28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. 29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: and this my joy therefore is fulfilled. 30 He must increase, but I *must* decrease. 31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. 32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. 33 He that hath received his testimony hath set to his seal that God is true. 34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him*. 35 The Father loveth the Son, and hath given all things into his hand. 36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

DIVISION SIX

SECTION 38

JOHN THE BAPTIST IMPRISONED AND JUDEAN  
MINISTRY ENDED

Judea and Perea. Probably Wednesday, May 25, 32 A.D. (28 A.D., Usher), 778 U.C.

FOREWORD.—The ministry of John the Baptist began early in January, 31 A.D. (27 A.D., Usher), which was the fifteenth year of the reign of Tiberius Cæsar; and it ended, almost certainly, on the fortieth day of the Pentecostal Period of 32 A.D. (28 A.D., Usher), the anniversary of the Smitten Rock, which was Wednesday, May 25. John will languish in prison for nearly a whole year.

When in a very few hours the news reached

Jesus that John had been cast into prison, he closed his Judean ministry by crossing over the border into Samaria on his way to Galilee. At this time, according to John, the Pharisees assumed an attitude toward Jesus which made him know that he should withdraw from Judea. While John does not say so, it appears certain that the imprisonment of John the Baptist had caused the Pharisees to become more hostile toward Jesus.

MATTHEW	MARK	LUKE	JOHN
4: 12	1: 14, 15	3: 19, 20	
12 Now when Jesus had heard that John was cast into prison, he departed into Galilee.	14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,	19 But Herod the tetrarch, being re-proved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,	
	15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.	20 Added yet this above all, that he shut up John in prison.	
14: 3-5	6: 17-20	4: 14, 15	4: 1-4
3 For Herod had laid hold on John, and bound him, and put <i>him</i> in prison for Herodias' sake, his brother Philip's wife.	17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife; for he had married her.	14 And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.	1 When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,
4 For John said unto him, It is not lawful for thee to have her.	18 For John had said unto Herod, It is not lawful for thee to have thy brother's wife.	15 And he taught in their synagogues, being glorified of all.	2 (Though Jesus himself baptized not, but his disciples,)
5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.	19 Therefore Herodias had a quarrel against him, and would have killed him; but she could not:		3 He left Judea, and departed again into Galilee.
	20 For Herod feared John, knowing that he was a just man and a holy, and observed him; and when he heard him, he did many things, and heard him gladly.		4 And he must needs go through Samaria.



## DIVISION SIX

## SECTION 39

## JESUS AND THE WOMAN AT THE WELL

Jacob's well in Samaria. Probably the early morning of Wednesday, May 25, 32 A.D. (28 A.D., Usher), 778 U.C.

FOREWORD.—Jesus must have been in the northern part of Judea when a message came to him that Herod the Tetrarch had put John the Baptist in prison. The arrest, most likely, was made early in the Hebrew evening of Wednesday, May 25, 32 A.D. (28 A.D., Usher). A fleet messenger must have been sent from Enon directly across the Jordan to where Jesus was camping for the night. The story of the imprisonment having been told him, he must have said to his faithful followers, "We must now return to Galilee;

and to do so we must go through Samaria, and thus avoid the country in which Herod has just now imprisoned John the Baptist."

In the very early morning of Wednesday, May 25, Jesus and his disciples, not having had breakfast, walked the short distance from their place of lodging the night before to Jacob's well in Samaria. Arriving at an early hour, Jesus sat on the curbing of the well while his disciples, the Four, went in search of food. While awaiting their return, the woman came to draw water.

## JOHN

4: 5-26

5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. 6 Now Jacob's well was there. Jesus therefore, being wearied with *his* journey, sat thus on the well: *and* it was about the sixth hour. 7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. 8 (For his disciples were gone away unto the city to buy meat.) 9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. 10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. 11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? 12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? 13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: 14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. 15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw. 16 Jesus saith unto her, Go, call thy husband, and come hither. 17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: 18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly. 19 The woman saith unto him, Sir, I perceive that thou art a prophet. 20 Our fathers worshiped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. 21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. 22 Ye worship ye know not what: we know what we worship; for salvation is of the Jews. 23 But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. 24 God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth. 25 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. 26 Jesus saith unto her, I that speak unto thee am *he*.



## DIVISION SIX

## SECTION 40

# THE DISCIPLES RETURN WITH FOOD; THE WOMAN, WITHOUT HER WATERPOT, GOES INTO THE CITY AS A MISSIONARY

Jacob's well and Sychar. Early Wednesday morning, May 25, 32 A.D. (28 A.D., Usher), 778 U.C.

FOREWORD.—The disciples found the market open, purchased the necessary food, and came back to the well, while the day was yet young. They were astonished at five things: (1) they found Jesus talking with a woman of Samaria; (2) they perceived that Jesus was not hungry; (3) Jesus, who had just

taught great truths to the woman who is going away, now turns to his disciples that he may further instruct them: (4) and they look in wonderment at the great crowd coming out of the city, whom Jesus will also instruct; (5) and they wonder that Jesus will be detained by these Samaritans.

JOHN

4: 27-42

27 And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her? 28 The woman then left her waterpot, and went her way into the city, and saith to the men, 29 Come, see a man, which told me all things that ever I did: is not this the Christ? 30 Then they went out of the city, and came unto him. 31 In the mean while his disciples prayed him, saying, Master, eat. 32 But he said unto them, I have meat to eat that ye know not of. 33 Therefore said the disciples one to another, Hath any man brought him *ought* to eat? 34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. 35 Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. 36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. 37 And herein is that saying true, One soweth, and another reapeth. 38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours. 39 And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did. 40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days. 41 And many more believed because of his own word; 42 And said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.

## DIVISION SIX

## SECTION 41

# JESUS LEAVES SYCHAR FOR CANA, WHERE HE FINDS THE NOBLEMAN AWAITING HIM

From Sychar to Cana. Thursday afternoon to Friday afternoon, May 26 and 27, 32 A.D. (28 A.D., Usher), 778 U.C.

FOREWORD.—When Jesus decided to remain in Sychar for two days, Wednesday, May 25, and Thursday, May 26, he probably told Peter, Andrew, James and John, and some others who may have been with him throughout his Judean ministry, to go on at once to Capernaum where he would soon join them. Certainly one or more had gone ahead and had told the nobleman whose son was sick that Jesus would arrive at Cana on Friday, May 27, for he went thither to meet him that he might plead for the life of his son.

Jesus seems to have journeyed alone from Sychar to Cana, and none of his disciples was with him at Cana on Friday, nor do any appear to have been with him in Nazareth on Saturday, May 28.

The expression, "after two days," would indicate that Jesus began the journey from Sychar in the late afternoon of May 26, and that he covered in that afternoon and night walk a good part of the distance to Cana before stopping for rest through the remaining part of that night. Jesus probably stopped in the home of some Galilean who had been in Jerusalem at the Feast. After an early breakfast Jesus resumed his lonely walk toward Cana, arriving at noon or a few minutes thereafter. The nobleman lost no time in making his plea for his son. It was the seventh hour when Jesus said, "Thy son liveth," which was one o'clock in the afternoon, for in this instance John wrote in Hebrew time, as appears evident.

The servants sent to meet the nobleman to report, "Thy son liveth," were probably Jews and spoke in Hebrew time when they said, "About the seventh hour," the clear meaning of which would be one o'clock P.M. Even if the servants had been Romans, they were living among the Jewish people and conformed to the Hebrew custom as to the notation of time. The nobleman understood them for he said, "It was the same hour in which Jesus said unto him, 'Thy son liveth.'" The servants had said, "Yesterday, at the seventh hour, the fever left him." The nobleman lost no time on his return trip to Capernaum; but he could not have covered the entire

distance home before the end of the Hebrew day. If his servants met him in an hour, or even less, after the going down of the sun, they would have said, "Yesterday, at the seventh hour."

If John made his record in Roman time when Jesus said to the nobleman, "Thy son liveth," the hour was 7 A.M., and the day was Saturday, May 28. But long before the end of that Roman day the nobleman would have arrived at his home; and meeting his servants anywhere on the way they would have said, "This morning at 7 o'clock the fever left him." From 7 A.M. to midnight, the end of the Roman day, there are nineteen hours.

## JOHN

4: 43-54

43 Now after two days he departed thence, and went into Galilee. 44 For Jesus himself testified, that a prophet hath no honour in his own country. 45 Then when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast. 46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. 47 When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death. 48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. 49 The nobleman saith unto him, Sir, come down ere my child die. 50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. 51 And as he was now going down, his servants met him, and told him, saying, Thy son liveth. 52 Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. 53 So the father knew that *it was* at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. 54 This *is* again the second miracle *that* Jesus did, when he was come out of Judea into Galilee.

## DIVISION SIX

## SECTION 42

## JESUS REJECTED AT NAZARETH

Nazareth. Saturday, May 28, 32 A.D. (28 A.D., Usher), 778 U.C.

FOREWORD.—If Jesus performed the second miracle at Cana at 1 P.M. on Friday, May 27, he may or may not have remained in Cana through the following night, but he must be in Nazareth to attend the morning services at the Synagogue on Saturday, May 28, 32 A.D. (28 A.D., Usher). An early morning walk would have enabled him to arrive in Nazareth in abundant time for worship in the Synagogue. This early hour of walking on that Sabbath morning would have been necessary if Jesus had healed the nobleman's son at the seventh hour—7 A.M.—of Roman time.

The Jews at that morning service in Nazareth were pleased with the gracious words that Jesus had spoken until he came to the story of the widow to whom Elijah had ministered, and to the story of Naaman who had been cured of leprosy by Elisha. With these stories they were perfectly familiar, and had never before been displeased when they

had been read or told in their hearing. When Jesus had added to the first story the statement that "There were many widows in Israel in the days of Elias, but unto none of them was Elias sent save unto Sarepta, a city of Sidon, unto a woman that was a widow," then the Jews became angry; and when Jesus had added to the other story the fact that "Many lepers were in Israel in the time of Eliseus the prophet, and none of them was cleansed, saving Naaman the Syrian," their anger grew until it knew no bounds. They tried to kill him but he escaped. Jesus will return to Nazareth once more, just after the Feast of Tabernacles that same year.

It is strange that John makes no mention in his Gospel of any event in the life of Jesus from the healing of the nobleman's son to the healing of the impotent man at the Pool of Bethesda, on the first day of the Feast of Tabernacles, Saturday, October 8, 32 A.D. (28 A.D., Usher,) a period of nearly five months.



## LUKE

4: 16-30

16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. 17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, 18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, 19 to preach the acceptable year of the Lord. 20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. 21 And he began to say unto them, This day is this Scripture fulfilled in your ears. 22 And all bear him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son? 23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. 24 And he said, Verily I say unto you, No prophet is accepted in his own country. 25 But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; 26 But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman *that was* a widow. 27 And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian. 28 And all they in the synagogue, when they heard these things, were filled with wrath. 28' And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. 30 But he, passing through the midst of them, went his way.

## THE WEEK FOLLOWING THE REJECTION AT NAZARETH

## DIVISION SIX

## SECTION 43

The week from rejection at Nazareth, Saturday, May 28, to the founding of the church on Saturday, June 4, 32 A.D. (28 A.D., Usher), 778 U.C.

FOREWORD.—Leaving Nazareth, after the people of his old home-town had rejected him, Jesus may have gone back to Cana before starting on his journey to Capernaum. He probably remained in Cana on the Hebrew night of Sunday, May 29, leaving for Capernaum in the early morning of that day. Whether accompanied by any person cannot be known, but he evidently completed the journey by the end of the day.

The home of Mary and her family had been established in Capernaum a few days before Jesus and his disciples started to Jerusalem to attend the Passover of 32 A.D. (28 A.D., Usher), as shown in Division Five. In this home he must have rested his tired body through the Hebrew night of Monday, May 30.

Early on Monday morning Jesus may have gone on his first walk for finding those whom he will soon set apart to the work of the apostleship. On this walk Jesus found Peter and Andrew, and James and John who had resumed their old occupation soon after they had returned to their homes from serving Jesus in his Judean ministry. They had been called from the same boats about fifty-three days before to accompany Jesus to the Passover, and to serve him as disciples throughout the Judean ministry in the capacity of baptizers. The call this morning is to

service as apostles, to be continually with Jesus through the remaining two years of his ministry and to be fishers of men to the end of their lives.

With the aid of these four, Jesus will find within the next three days the eight others to complete the apostolic body soon to be named. The order of finding them cannot be known, for only the name of one other is mentioned from the call of the four to the appointment of the Twelve, just before the preaching of the Sermon on the Mount. The one name mentioned is that of Matthew. Jesus found him at the "receipt of custom," Tuesday, May 31, or Wednesday, June 1, or Thursday, June 2, not earlier or later, for on the night of one of these dates Matthew gave the great feast to Jesus to which he invited a large company of publicans and others.

There are two certain things about Matthew's call: (1) it was not made before the Judean ministry; (2) it was not made after the Sermon on the Mount. The feast given by Matthew could not have been given on the Roman Friday night, which was the Hebrew Saturday night, June 4, for Jesus spent that entire night in prayerful preparation for the several great events which will occur in the daylight to follow.

One cannot be certain whether Matthew

9: 1 belongs to what immediately precedes it, or to what immediately follows it. If the former be true, then 9: 1 ends Matthew's record of the story of the Gadarean demoniac; but if the other view be the correct one, then Jesus had spent the night in some town on the coast not far removed from Capernaum, and had returned by boat in the early morning, and from the place of landing had gone to the house where he healed the paralytic borne by four.

Granting that Matthew 9: 1 belongs to what follows it, then the question would arise, "Where had Jesus lodged the night before?" The most reasonable answer would be, "In the home of Philip, in Bethsaida," and that it was the Hebrew night of Tuesday, May 31, or Wednesday, June 1, certainly not later than Thursday, June 2. Jesus had gone on Monday, May 30, in search of Peter and Andrew, and James and John and, having found them, he called them to become apostles. Jesus later will find Matthew at his place of business and will call him. Between these two occurrences Jesus may have gone by boat to Bethsaida to find Philip and give him the call, "Follow me." At that call, Philip doubtless left all and accompanied him on his return trip to Capernaum, and was with him in the house when he healed the paralytic.

Matthew may have been standing near Jesus when the paralytic was being let down through the opening in the roof, though in his Gospel he omits that fact. The words spoken by Jesus and the wonderful miracle he wrought, if heard and seen by Matthew, must have prepared him for the shock soon to come to him. If Matthew were there, the work being ended, he hastened to his office and was attending to business when Jesus a little later came by. Jesus saw in him the making of an apostle and called him.

Judas was in Capernaum that week, having come probably with the disciples of Jesus when the Judean ministry had ended. In some strange way he had been drawn toward Jesus at some time during the Judean min-

istry. Stranger still to the human mind is the fact that Jesus should have made Judas one of the Twelve. In the early morning of the crucifixion day, when Judas learned that Jesus had been condemned, he ran into the room occupied by the Sanhedrin and cried aloud, "I have betrayed innocent blood." The rattle of the thirty pieces of silver thrown violently on the floor added emphasis to his testimony, and he gave greater emphasis to his outcry, "I have betrayed innocent blood," in the hanging of himself before Jesus had been nailed to the cross. Was Judas chosen that after he had been closely associated with Jesus for nearly two years he, though a devil from the beginning, should give testimony to the sinless character of Jesus on learning that he had been condemned to die on the Roman cross?

The remaining seven to be made apostles had been found on either the last day of May or in the first three days of June, and in some way they had been informed that on the coming Hebrew Sabbath, June 4, they would be called to the feet of the Master to serve him as apostles. Some, if not all, of them had become disciples of Jesus before,—Philip, Bartholomew (Nathanael), Thomas, James the son of Alphaeus, Thaddeus, Simon the Cananite, and Judas Iscariot.

The records of the things that occurred between the rejection at Nazareth on the Sabbath, May 28, to the end of Friday, June 3, will be set forth in the usual parallel columns.

As certainly as that Matthew was called by Jesus at some time in the one week intervening between the rejection at Nazareth on Saturday, May 28, and the forming of the apostolic body on Saturday, June 4, and this cannot be doubted, so certainly was the paralytic borne by four healed within that same period and on the very same day of the calling of Matthew. Other preaching and wonder-working Jesus did in that same week, for he must have been busy throughout these five days going about doing good. The recorded events of these days are set forth under three headings, A, B, and C.

The Scripture readings follow the records under A., B. and C.

#### A.

### PETER, ANDREW, JAMES AND JOHN ARE CALLED A SECOND TIME FROM THEIR FISHING BOATS—THIS CALL WAS TO SERVICE AS APOSTLES

Near Capernaum. Monday morning, May 30, 32 A.D. (28 A.D., Usher), 778 U.C.

The first call to the four was just before the Passover of 32 A.D. (28 A.D., Usher), to accompany Jesus to the Passover that they might render him service as baptizers in his Judean ministry. That time they appear to have been called from empty boats, not having caught any fish through the preceding night.

The second call came after the Judean ministry had ended and after the rejection of Jesus at Nazareth. Jesus came from Nazareth at the beginning of the last week of the Pentecostal Period, and spent a part of that week in gathering about him the Twelve whom he would set apart as apostles, on Sat-



urday, June 4, the Day of Pentecost in that year.

Jesus having arrived in Capernaum at the end of Sunday, May 29, must have rested the following night in the new home of his mother. During that night the news must have been given out that Jesus had come. Early Monday morning, May 30, Jesus found the people ready and anxious to hear him teach. As he walked along the seashore, the multitudes crowded about him, so much so that he sought a boat for a pulpit. The one he found belonged to Simon, who had been with him in his Judean ministry.

Simon, Andrew, James and John had gone directly with the evident consent of Jesus from Sychar to Capernaum, on Wednesday, May 25, and in the five days following had resumed their occupation as fishermen. Two of these days Jesus appears to have remained alone in Sychar, and then to have journeyed alone to Cana and Nazareth. Peter could not have been surprised when he found the people of his own town so anxious to hear Jesus that they pressed upon him. When Jesus asked Peter for his empty boat for a pulpit he gave joyous assent, and rowed him a little way from the land, probably leaving James and John to complete the washing of their nets with which they had caught nothing the night before.

When Jesus had ceased speaking to the people they must have gone away. Then it was that Jesus said to Simon, "Launch out into the deep and let down your net for a

draught." In two ways Simon manifested his doubt about success: (1) he left James and John on the shore, for he was sure he would not need them; (2) he said to the Master, "We have toiled all night and have taken nothing." Simon thought that the sunlight had driven all the fishes to the bottom of the sea. Jesus, who had created the fishes and had given to them their instinct, restrained them that they might be caught in Simon's net when it had been let down. When Simon saw that his net was breaking because of the great multitude of fishes it contained, he and Andrew beckoned to James and John, their partners, to come in their boat to help them. Having filled both boats until they were about to sink, Simon Peter fell at Jesus' knees and uttered that strange prayer, "Depart from me for I am a sinful man, O Lord." Simon's face must have expressed an inward fear, for Jesus said, "Fear not; from henceforth thou shalt catch men." Knowing that Jesus meant that he should follow him ever after, they brought their loaded boats to the shore but waited not to sell the fishes they had caught. As the four walked away with Jesus he must have told them that on the coming Hebrew Sabbath he would make them his apostles.

At the first call they left empty boats; at the second call they left their boats loaded with fish that they might accompany Jesus through the balance of his ministry to the cross on which he would die.

## LUKE

### 5: 1-11

And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, 2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing *their* nets. 3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. 4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. 5 And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. 6 And when they had this done, they inclosed a great multitude of fishes: and their net brake. 7 And they beckoned unto *their* partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. 8 When Simon Peter saw *it*, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. 9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken: 10 And so *was* also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. 11 And when they had brought their ships to land, they forsook all, and followed him.

B.

THE HEALING OF THE PARALYTIC BORNE BY FOUR

Capernaum. Probably Wednesday, June 1, 32 A.D. (28 A.D., Usher), 778 U.C.

Philip, one of the early disciples of Jesus, must be found, for he too will be numbered with the apostles. Matthew 9: 1 appears to point to the fact that Jesus on Tuesday, May 31, found restfulness in sailing from Capernaum to Bethsaida, the home of Philip whom he may not have seen for a year. Jesus probably slept in the home of Philip on the following night. On this visit Jesus must have revealed to Philip the purpose of his coming. Very early in the morning of Wednesday, June 1, it appears that Jesus and Philip sailed from Bethsaida to his own city, Capernaum. Having landed, they probably went to the home of the mother of Jesus in whose house the people would soon gather, filling it to the very door, that they might listen again to the gracious words he would speak and might see him perform some miracles.

The four whom Jesus had called from their boats and Philip, whom he had brought from his home, must have been near him. Somewhere in the room, probably where Jesus could look into his face, Matthew must have been standing to receive his first impression of the divinity of Jesus. Before night he, too, will be called to become one of the Twelve.

Four unnamed believers in the power of Jesus to heal remembered a paralytic, lying helpless in his home. They hastened to bring him to Jesus. Finding the people who filled the doorway unwilling to make an opening for them, they remembered the stairway on the outside. Up this way they carried their burden to the roof. Listening to the voice of Jesus, they found his location and began to remove the roof-tiling as carefully and as noiselessly as possible. Through the opening the four friends, by means of ropes, began to lower the bed on which the sick man lay. The people toward whose heads the cot was coming, pressed backward and made room for its lodgment at the feet of Jesus. The interruption was brief, and the words of Jesus were pointed and powerful. Jesus first commended the faith and works of the friends who had brought the paralytic, and then said, "Thy sins be forgiven thee," and a moment later added, "Take up thy bed and walk." Those people who a little while before would not allow the bed carried by the four to enter by the doorway, now readily opened the way for the man to walk out carrying his bed on his shoulder.

MATTHEW	MARK	LUKE
9: 1-8	2: 1-12	5: 17-26
And he entered into a ship, and passed over, and came into his own city.	And again he entered into Capernaum after <i>some</i> days; and it was noised that he was in the house.	17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was <i>present</i> to heal them.
2 And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.	2 And straightway many were gathered together, in-somuch that there was no room to receive <i>them</i> , no, not so much as about the door: and he preached the word unto them.	18 And, behold, men brought in a bed a man which was taken with a palsy: and they sought <i>means</i> to bring him in, and to lay <i>him</i> before him.
3 And, behold, certain of the scribes said within themselves, This <i>man</i> blasphemeth.	3 And they came unto him, bringing one sick of the palsy, which was borne of four.	19 And when they could not find by what <i>way</i> they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with <i>his</i> couch into the midst before Jesus.
4 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?	4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken <i>it</i> up, they let down the bed wherein the sick of the palsy lay.	20 And when he saw their faith, he said unto
5 For whether is easier, to say, <i>Thy</i> sins be forgiven thee; or to say, Arise, and walk?	5 When Jesus saw their faith, he said unto the sick	
6 But that ye may know that the Son of man hath power on earth to forgive		



MATTHEW	MARK	LUKE
9: 1-8 (Cont.)	2: 1-12 (Cont.)	5: 17-26 (Cont.)
sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.	of the palsy, Son, thy sins be forgiven thee.	him, Man, thy sins are forgiven thee.
7 And he arose, and departed to his house.	6 But there were certain of the scribes sitting there, and reasoning in their hearts,	21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?
8 But when the multitudes saw <i>it</i> , they marvelled, and glorified God, which had given such power unto men.	7 Why doth this <i>man</i> thus speak blasphemies? who can forgive sins but God only?	22 But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?
	8 And immediately, when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?	23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?
	9 Whether is it easier to say to the sick of the palsy, <i>Thy</i> sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?	24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house.
	10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)	25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.
	11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.	26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.
	12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.	

C.

THE CALL OF MATTHEW AND THE SUPPER HE GAVE JESUS

Capernaum. In the afternoon of Wednesday, June 1, and Hebrew evening of June 2, 32 A.D. (28 A.D., Usher), 778 U.C.

When Jesus had healed the paralytic, who in obedience to his command had taken up his bed and was walking rejoicingly toward his home, he must have resumed his teaching at the point where it had been broken by the four earnest friends who had borne the helpless man to him. Jesus had wrought some miracles earlier that morning and may have done other healings after the once paralyzed man had walked to his home. How long his teaching and healing may have continued we cannot know.

Jesus finally dismissed the crowd, and the

people went about their business, unable to forget what they had heard and seen. Among the number must have been Matthew the Publican. From the house where Jesus was, Matthew went to his place of business to resume his official duties. In the afternoon of that day Jesus, passing by, saw Matthew at work and called to him, "Follow me," Matthew gave heed to the call, and turned over to others the duties of his office. He must have said to his Lord, "Master, may I prepare a feast for you in my home? and may I invite my old associates and friends to be with

you?" The time agreed upon must have been the Hebrew evening of Friday. At the festal board Jesus both ate and taught. In answers to criticisms which Jesus heard, he replied to the Pharisees standing by, "They that are whole need not a physician, but they

that are sick. I came not to call the righteous, but sinners to repentance."

Jesus informs Matthew that on the coming Sabbath he and eleven others will be chosen as apostles, and names the place on the mountain where he would meet them.

## MATTHEW

9: 9-17

9 And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

10 And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

11 And when the Pharisees saw *it*, they said unto his disciples, Why eateth your master with publicans and sinners?

12 But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick.

13 But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

14 Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

15 And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

16 No man putteth a piece of new cloth unto an old garment; for that which is put in to fill it up taketh from the garment, and the rent is made worse.

17 Neither do men put new wine into old bottles:

## MARK

2: 13-22

13 And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.

14 And as he passed by, he saw Levi the *son* of Alphaeus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

15 And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples; for there were many, and they followed him.

16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

17 When Jesus heard *it*, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

18 And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

19 And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

20 But the days will come, when the bridegroom shall be taken away from

## LUKE

5: 27-39

27 And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me.

28 And he left all, rose up, and followed him.

29 And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them.

30 But their scribes and Pharisees *murmured* against his disciples, saying, Why do ye eat and drink with publicans and sinners?

31 And Jesus answering said unto them, They that are whole need not a physician; but they that are sick.

32 I came not to call the righteous, but sinners to repentance.

33 And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise *the disciples* of the Pharisees; but thine eat and drink?

34 And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them?

35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

36 And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the



MATTHEW	MARK	LUKE
9: 9-17 (Cont.)	2: 13-22 (Cont.)	5: 27-39 (Cont.)
else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.	them, and then shall they fast in those days. 21 No man also seweth a piece of new cloth on an old garment; else the new piece that filled it up taketh away from the old, and the rent is made worse. 22 And no man putteth new wine into old bottles; else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.	piece that was <i>taken</i> out of the new agreeth not with the old. 37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. 38 But new wine must be put into new bottles; and both are preserved. 39 No man also having drunk old <i>wine</i> straightway desireth new; for he saith, The old is better.

DIVISION SIX

SECTION 44

THE HEBREW NIGHT PRECEDING THE CHOOSING OF THE  
TWELVE AND THE PREACHING OF THE SERMON ON  
THE MOUNT—JESUS IN PRAYER ALL NIGHT

On Mount of Beatitudes. Hebrew night of June 4, 32 A.D. (28 A.D., Usher), 778 U.C.

FOREWORD.—One of the busiest days in the ministry of Jesus was Saturday, June 4, 32 A.D. (28 A.D., Usher). It was the 1475th anniversary of the oral delivery of the Law by Jehovah, and therefore was the day of Pentecost for that year. It was one week after his rejection at Nazareth, and one Hebrew year after he had performed his first miracle at Cana. Through the entire year Jesus had been preparing for and looking toward this day when he would choose his apostles, found his church, and give to his church the Constitution and By-laws, as embodied in the Sermon on the Mount. In the five days preceding this wondrous day, Jesus had gathered around him the Twelve who shall constitute the charter members of the church. The Hebrew night of Saturday, June 4, was spent by Jesus in prayer on the lonely Mount where tomorrow a great multitude will assemble. His strength for his great task has been renewed, not by sleep but by communion with his Father.

LUKE  
6: 12

12 And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

DIVISION SIX

SECTION 45

THE TWELVE APOSTLES SET APART

Mount of Beatitudes. Saturday, June 4, 32 A.D. (28 A.D., Usher), 778 U.C.

FOREWORD.—The Twelve must have been told individually by Jesus at some time in the preceding five days that he would expect them all to meet him in the early morning of the coming Pentecost on the Mount of Beatitudes for assignment to special work in the church which he would establish that day. Jesus probably directed that they should come in a body, but that he himself would precede them alone, and would be awaiting their coming. Others have learned of the prospective meeting, both as to place and time, and are ready in great numbers to follow the Twelve as they ascend.  
It would appear that some one had directed a leader of the multitude to stop on a certain level place on the Mount and there await the coming of Jesus and the Twelve from a higher point. The Twelve were not alone with Jesus on that higher point when he called them by name into close relationship of apostles, for some other disciples were there also.

## MARK

3: 13-19

13 And he goeth up into a mountain, and calleth *unto him* whom he would: and they came unto him.

14 And he ordained twelve, that they should be with him, and that he might send them forth to preach,

15 And to have power to heal sicknesses, and to cast out devils:

16 And Simon he surnamed Peter;

17 And James the *son* of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder:

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alpheus, and Thaddeus, and Simon the Canaanite,

19 And Judas Iscariot, which also betrayed him: and they went into a house.

## LUKE

6: 13-16

13 And when it was day, he called *unto him* his disciples: and of them he chose twelve, whom also he named apostles;

14 Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James the *son* of Alpheus, and Simon called Zelotes,

16 And Judas *the brother* of James, and Judas Iscariot, which also was the traitor.

## DIVISION SIX

## SECTION 46

## THE SERMON ON THE MOUNT

Mount of Beatitudes. Saturday, June 4, 32 A.D. (28 A.D., Usher), 778 U.C.

FOREWORD.—The people, disciples and others, on the level place on the Mount, did not have to wait long for the coming of Jesus and the Twelve from the point higher up, for the ceremony in setting apart the Twelve was brief but pointed. On this level place Jesus, his chosen Twelve, and many other disciples became united in the Church now being established, on this Pentecostal morning, Saturday, June 4, 32 A.D. (28 A.D., Usher). Others, not disciples, in that multitude were only onlookers and interested listeners, as Jesus began to deliver that mes-

sage to his own, which was then, is now, and ever will be, the rules, by-laws, and constitution for the governing of his people.

Matthew appears to give this sermon of Jesus in full, while Luke makes record of only a part.

From the time in which the apostles were set apart and empowered by Jesus to the end of the Sermon on the Mount, there were no physical healings, but later in that day and in the Hebrew evening of Sunday, June 5, there were many miracles of healing by Jesus.

## MATTHEW

5: 1-48

And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

2 And he opened his mouth, and taught them, saying,

3 Blessed *are* the poor in spirit: for theirs is the kingdom of heaven.

4 Blessed *are* they that mourn: for they shall be comforted.

5 Blessed *are* the meek: for they shall inherit the earth.

6 Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled.

7 Blessed *are* the merciful: for they shall obtain mercy.

## LUKE

6: 17-49

17 And he came down with them, and stood in the plain and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;

18 And they that were vexed with unclean spirits: and they were healed.

19 And the whole multitude sought to touch him: for there went virtue out of him, and healed *them* all.

20 And he lifted up his eyes on his disciples, and said, Blessed *be ye* poor: for yours is the kingdom of God.



## MATTHEW

5: 1-48 (Cont.)

8 Blessed *are* the pure in heart: for they shall see God.

9 Blessed *are* the peacemakers: for they shall be called the children of God.

10 Blessed *are* they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

11 Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake.

12 Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you.

13 Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14 Ye are the light of the world. A city that is set on a hill cannot be hid.

15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21 Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

## LUKE

6: 17-49 (Cont.)

21 Blessed *are ye* that hunger now: for ye shall be filled. Blessed *are ye* that weep now: for ye shall laugh.

22 Blessed are ye, when men shall hate you, and when they shall separate you *from their company*, and shall reproach *you*, and cast out your name as evil, for the Son of man's sake.

23 Rejoice ye in that day, and leap for joy: for, behold, your reward *is* great in heaven: for in the like manner did their fathers unto the prophets.

24 But woe unto you that are rich! for ye have received your consolation.

25 Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.

26 Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

## MATTHEW

5: 1-48 (Cont.)

23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee;

24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

29 And if thy right eye offend thee, pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

30 And if thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

31 It hath been said, Whosoever shall put away his wife let him give her a writing of divorcement:

32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

33 Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne:

35 Nor by the earth; for it is his footstool; neither by Jerusalem; for it is the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil.

38 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:



## MATTHEW

5: 1-48 (Cont.)

39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloak also.

41 And whosoever shall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye? do not even the publicans the same?

47 And if ye salute your brethren only, what do ye more *than others*? do not even the publicans so?

48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

## MATTHEW

6: 1-34

Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

2 Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

4 That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

5 And when thou prayest, thou shalt not be as the hypocrites *are*: for they love to pray standing in the synagogues and in the corners of the streets, that they may

## LUKE

6: 17-49 (Cont.)

27 But I say unto you which hear, Love your enemies, do good to them which hate you,

28 Bless them that curse you, and pray for them which despitefully use you.

29 And unto him that smiteth thee on the *one* cheek offer also the other; and him that taketh away thy cloak forbid not to *take thy* coat also.

30 Give to every man that asketh of thee; and of him that taketh away thy goods ask *them* not again.

31 And as ye would that men should do to you, do ye also to them likewise.

32 For if ye love them which love you, what thank have ye? for sinners also love those that love them.

33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

34 And if ye lend to *them* of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.

36 Be ye therefore merciful, as your Father also is merciful.

## MATTHEW

## 6: 1-34 (Cont.)

be seen of men. Verily I say unto you, They have their reward.

6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

7 But when ye pray, use not vain repetitions, as the heathen *do*: for they think that they shall be heard for their much speaking.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

10 Thy kingdom come. Thy will be done in earth, as *it is* in heaven.

11 Give us this day our daily bread.

12 And forgive us our debts, as we forgive our debtors.

13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, forever. Amen.

14 For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses:

16 Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

17 But thou, when thou fastest, anoint thine head, and wash thy face;

18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father which seeth in secret shall reward thee openly.

19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

21 For where your treasure is, there will your heart be also.

22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.



## MATTHEW

6: 1-34 (Cont.)

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great *is* that darkness!

24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

25 Therefore I say unto you. Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking thought can add one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day *is* the evil thereof.

## MATTHEW

7: 1-29

Judge not, that ye be not judged.

2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

## LUKE

6: 17-49 (Cont.)

37 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

MATTHEW  
7: 1-29 (Cont.)

3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

13 Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

LUKE  
6: 17-49 (Cont.)

38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

39 And he spake a parable unto them; Can the blind lead the blind? shall they not both fall into the ditch?

40 The disciple is not above his master: but every one that is perfect shall be as his master.

41 And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

43 For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

44 For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

45 A good man out of the good treasure



## MATTHEW

7: 1-29 (Cont.)

21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

29 For he taught them as *one* having authority, and not as the scribes.

## LUKE

6: 17-49 (Cont.)

of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

46 And why call ye me, Lord, Lord, and do not the things which I say?

47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:

48 He is like a man which built a house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it; for it was founded upon a rock.

49 But he that heareth, and doeth not, is like a man that without a foundation built a house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

## DIVISION SIX

## SECTION 47

## THE FIRST LEPER HEALED BY JESUS

Descending the Mount of Beatitudes. Saturday, June 4, 32 A.D. (28 A.D., Usher), 778 U.C.

FOREWORD.—Having finished the Sermon on the Mount Jesus, with the Twelve, turned his steps toward Capernaum. While many may have preceded them, a great multitude followed Jesus, and among them were the disciples whom John the Baptist had sent to ask, "Art thou he that should come?"

When they came to the place where the leper was, Jesus heard him cry, "Lord, if thou wilt, thou canst make me clean." John's disciples heard the response of Jesus, and

saw the touch that brought the cleansing, as was made evident the next day when Jesus told them, "Go your way and tell John what things you have seen and heard." Among the things they had seen was the cleansing of that leper—the first to be cleansed by Christ.

This miracle was performed on the Day of Pentecost, Saturday, June 4, 32 A.D. (28 A.D., Usher), in the forenoon before the arrival of Jesus in Capernaum.

## MATTHEW

8: 1-4

When he was come down from the mountain, great multitudes followed him. 2 And, behold, there came a leper and worshiped him, saying, Lord, if thou wilt, thou canst make me clean. 3 And Jesus put forth *his* hand, and touched him saying, I will; be thou clean. And immediately his leprosy was cleaned. 4 And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

## DIVISION SIX

## SECTION 48

## JESUS HEALS THE CENTURION'S SERVANT

Capernaum. Saturday, June 4, 32 A.D. (28 A.D., Usher), 778 U.C.

FOREWORD.—This was the second of the four recorded miracles performed by Jesus on that memorable Day of Pentecost, Saturday, June 4, 32 A.D. (28 A.D., Usher). Jesus had entered Capernaum and was on his way to the Synagogue for the morning worship of that Sabbath day when the desperate condition of the Centurion's servant was presented to him. As will be seen in the record by Matthew, the Centurion in person seems to have gone to Jesus to ask of him the healing of his servant. In Luke's record, the Centurion seems to have sent two delegations

to Jesus: one composed of the elders of the Jews was to ask that the servant be healed; the other, composed of friends of the Centurion, who felt himself unworthy that Jesus should come into his house, was to ask Jesus to "Say in a word, and my servant shall be healed." Luke further states that the Centurion thought himself unworthy to go in person to Jesus.

The correct interpretation of Matthew's record must be, "What a man does through another person he may be said to do it himself."

## MATTHEW

8: 5-13

5 And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him.

6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

7 And Jesus saith unto him, I will come and heal him.

8 The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.

9 For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

10 When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven:

12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

13 And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.

## LUKE

7: 1-10

Now when he had ended all his sayings in the audience of the people, he entered into Capernaum.

2 And a certain centurion's servant, who was dear unto him, was sick, and ready to die.

3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

4 And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this:

5 For he loveth our nation, and he hath built us a synagogue.

6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself; for I am not worthy that thou shouldest enter under my roof:

7 Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.

8 For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

10 And they that were sent, returning to the house, found the servant whole that had been sick.



## DIVISION SIX

## SECTION 49

JESUS HEALS A DEMONIAK IN THE SYNAGOGUE,  
IN CAPERNAUM

Capernaum. Saturday, the Hebrew Sabbath, June 4, 32 A.D. (28 A.D., Usher), 778 U.C.

FOREWORD.—The miracle in the synagogue was performed immediately after the servant of the Centurion was healed. Stopped on his journey from the Mount where he had preached his sermon by those pleading in the name of the Centurion that his servant be healed, Jesus, after granting the request, walked into the synagogue, where the Jews had assembled for worship on that Sabbath-Pentecost day, June 4, 32 A.D. (28 A.D., Usher). The worship of the morning was in progress when Jesus and the Twelve entered. The master of ceremonies, recogniz-

ing Jesus, the masterful Teacher, gave place to him, and he taught them as having authority, and they were astonished. In the midst of his teaching there came the outcry of the man with an unclean spirit, and Jesus healed him. This wonder-working was noised everywhere by the people after leaving the synagogue at, or near, noon. This news was the chief cause of the coming of the great multitudes to Jesus after the Sabbath had ended—after the sun had gone down—bringing their afflicted ones to be healed, at the gate of Peter's home.

## MARK

1: 21-28

21 And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught.

22 And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

23 And there was in their synagogue a man with an unclean spirit; and he cried out,

24 Saying, Let *us* alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine *is* this? for with authority commandeth he even the unclean spirits, and they do obey him.

28 And immediately his fame spread abroad throughout all the region round about Galilee.

## LUKE

4: 31-37

31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.

32 And they were astonished at his doctrine: for his word was with power.

33 And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice.

34 Saying, Let *us* alone; what have we to do with thee, *thou* Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.

35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

36 And they were all amazed, and spake among themselves, saying, What a word *is* this! for with authority and power he commandeth the unclean spirits, and they come out.

37 And the fame of him went out into every place of the country round about.

DIVISION SIX

SECTION 50

JESUS HEALS SIMON'S WIFE'S MOTHER

Capernaum. Saturday, June 4, 32 A.D. (28 A.D., Usher), 778 U.C.

FOREWORD.—From the synagogue Jesus went to the home of Peter on that Sabbath-Pentecost day, June 4, 32 A.D. (28 A.D., Usher). Accompanying Jesus and Simon were Andrew, James and John. They had gone there for the noonday meal. The eight other apostles on leaving the synagogue had gone elsewhere for that meal, but they doubtless will be with Jesus again after the going down of the sun to witness the many miracles he will then perform. Certainly they will be with him in the daylight of Sunday, June 5, when he will bring to life the son of the widow of Nain.

In Peter's home Jesus performs the fourth recorded miracle on that wondrous day of Pentecost. On entering the home he found Peter's wife's mother sick of a fever. When the fever had departed the woman's strength came, and she helped to serve the noonday meal. This miracle was private, and was not the cause of the coming of the multitude after the sun had set. It was known everywhere that Jesus had gone home with Peter, even though they knew nothing of the fourth miracle on that day.

MATTHEW  
8: 14, 15

14 And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.  
15 And he touched her hand, and the fever left her: and she arose, and ministered unto them.

MARK  
1: 29-31

29 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.  
30 But Simon's wife's mother lay sick of a fever; and anon they tell him of her.  
31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

LUKE  
4: 38, 39

38 And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.  
39 And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.



# DIVISION SEVEN

From Pentecost, Saturday, June 4, 32 A.D. (28 A.D., Usher), to the Passover, Sunday, April 2, 33 A.D. (29 A.D., Usher), 778 U.C.

## DIVISION SEVEN

## SECTION 51

### THE MANY MIRACLES AT THE DOOR OF PETER'S HOME, AFTER THE SABBATH SUN HAD SET

Capernaum. Hebrew evening of Sunday, June 5, 32 A.D. (28 A.D., Usher), 778 U.C.

FOREWORD.—The Day of Pentecost, June 4, 32 A.D. (28 A.D., Usher), had ended at sunset and, with it, ended the Passover-Pentecostal Period of 32 A.D. (28 A.D., Usher). At the same moment began the period from Pentecost, 32 A.D. (28 A.D., Usher), to the Passover of 33 A.D. (29 A.D., Usher).

In the very beginning of this Hebrew Sunday, June 5, at sunset, the multitude began to gather at Peter's door, bringing with them their sick, and those possessed with devils, that Jesus might heal them, as he had healed the demoniac in the synagogue, six hours before. Peter, Andrew, James and John may have been surprised at the gath-

ering crowd, and they may have wished that the Master be not troubled, knowing that he needed rest. It is reasonable to suppose that the eight other apostles have come to this great meeting, and that they are standing near Jesus, to witness the cures by his word of power and his touch of sympathy.

The people of Capernaum, and regions about, may not have approved the healings that Jesus had wrought on the preceding day of Pentecost, the weekly Sabbath, as shown by their not bringing their sick to him until the Sabbath had ended; but they certainly had been impressed with his power to cure, and to cast out devils.

#### MATTHEW

8: 16, 17

16 When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with *his* word, and healed all that were sick:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare *our* sicknesses.

#### MARK

1: 32-34

32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

#### LUKE

4: 40, 41

40 Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

41 And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking *them* suffered them not to speak: for they knew that he was Christ.

## DIVISION SEVEN

## SECTION 52

### THE SON OF THE WIDOW OF NAIN BROUGHT BACK INTO LIFE

Nain. Sunday, June 5, 32 A.D. (28 A.D., Usher), 778 U.C.

FOREWORD.—On the morning following his night-work of healing those who had been brought to the door of Peter's house, Jesus arose a great while before day; and, a little later, he went out into a solitary place to pray. Simon Peter and his co-apostles followed him; and, in their company, among many others, were two of John's disciples, who had been with him on the day before—the day of Pentecost—and had witnessed his miracles of healing, and had also heard his gracious words—the preaching of the gospel to the poor. When Simon and others had found Jesus they said, "All men seek for

thee," to whom he replied, "Let us go into the next towns." One of the towns to be visited that day, Sunday, June 5, 32 A.D. (28 A.D., Usher), was Nain, just before entering which, he would restore life to the dead son of a widow of that town.

Following this miracle the disciples of John will have the opportunity for delivering to Jesus the message sent by John, as will be shown in the next Section.

On his way to Nain, Jesus may have preached in some of the places through which he passed, may have healed some sick, and may have cast out some devils.

## MATTHEW

4: 23-25

23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them.

25 And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.

## MARK

1:35-38

35 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

36 And Simon and they that were with him followed after him.

37 And when they had found him, they said unto him, All *men* seek for thee.

38 And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.

## LUKE

4: 42-44

42 And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them.

43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

44 And he preached in the synagogues of Galilee.

7: 11-18

11 And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.

12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14 And he came and touched the bier: and they that bare *him* stood still. And he said, Young man, I say unto thee, Arise.

15 And he that was dead sat up, and began to speak. And he delivered him to his mother.

16 And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

17 And this rumor of him went forth throughout all Judea, and throughout all the region round about.

18 And the disciples of John shewed him of all these things.



## DIVISION SEVEN

## SECTION 53

# JOHN THE BAPTIST HAD SENT TWO OF HIS DISCIPLES TO JESUS TO ASK HIM, "ART THOU HE THAT SHOULD COME, OR LOOK WE FOR ANOTHER?"

Nain. Sunday, June 5, 32 A.D. (28 A.D., Usher), 778 U.C.

FOREWORD.—John had been in Herod's prison not more than ten days when he sent his two disciples to Jesus; for he was imprisoned on, or about, the anniversary of the Smitten Rock, the fortieth day of the Pentecostal Period. The two delegated disciples were with Jesus on the day of Pentecost, when he cured *the first leper*, which miracle was performed as he came down from the Mount where he had chosen his apostles and had preached the Sermon, the unalterable constitution of his church which he has just founded, which was to be a migratory body until Pentecost, 34 A.D. (30 A.D., Usher).

When Jesus heard that John was imprisoned, he at once ended his Judean ministry on the fortieth day of the Pentecostal Period, in the year 32 A.D. (28 A.D., Usher). The two disciples of John, coming to Jesus on the day of Pentecost, Saturday, June 4, 32 A.D. (28 A.D., Usher), had no opportunity to present John's questions that day; but, before the close of the next day, Sunday, June 5, they were permitted to do so after

they had seen, in Nain, the dead man brought back into life, who was *the first of the three to be raised from the dead*, during the ministry of Jesus.

John had not framed his question so as to indicate that he expected the answer, "Yes"; but could John have doubted what he had seen and heard at the baptism of Jesus? *John knew that Jesus was he that should come.* John's questions must have been asked in the interest of his disciples who may have doubted, because Jesus had allowed John to remain in prison. No other questions, as to the deity of Jesus, came from John during the remaining ten months of his imprisonment. John was beheaded only a very few days before the Passover of 33 A.D. (29 A.D., Usher). The words spoken to John's disciples, about his preaching and healing were uttered in the afternoon of Sunday, June 5, soon after the widow's son had been raised from the dead. Other miracles, and additional teaching, by Jesus had intervened.

## MATTHEW

11: 2-6

2 Now when John had heard in the prison the works of Christ, he sent two of his disciples,

3 And said unto him, Art thou he that should come, or do we look for another?

4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

6 And blessed is *he*, whosoever shall not be offended in me.

## LUKE

7: 19-23

19 ¶And John calling *unto him* two of his disciples sent *them* to Jesus, saying, Art thou he that should come? or look we for another?

20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

21 And in that same hour he cured many of *their* infirmities and plagues, and of evil spirits; and unto many *that were* blind he gave sight.

22 Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

23 And blessed is *he*, whosoever shall not be offended in me.

## DIVISION SEVEN

## SECTION 54

JOHN'S DISCIPLES RETURN WITH THE MESSAGE OF JESUS, AND  
JESUS LAUDS JOHN TO HIS OWN DISCIPLES

Nain. Sunday, June 5, 32 A.D. (28 A.D., Usher), 778 U.C.

FOREWORD.—As soon as Jesus had delivered his message to John's disciples, they departed, carrying with them the words that he had spoken. There is no record of the arrival of these two messengers, nor is there a word written about what John, in his prison-cell, said to them after they had made faithful delivery of the words that Jesus had spoken to them. John may have said to them something like this, "You should now no longer doubt that Jesus is the promised Messiah."

No other message is of record as coming from languishing John. If others of his disciples ever expressed to him a doubt about Jesus being the Messiah, he must have re-

peated to them the message brought to him by the two whom he had sent to Jesus.

In the nine months following the return of the two, many messages, must have been borne to John, concerning the words and works of Jesus; and direct messages, not of record, may have been sent to John, by Jesus, to cheer him in his lonely cell where he was awaiting the tragic death which would be his, just a little while before the Passover of 33 A.D. (29 A.D., Usher).

As John's two disciples walked away, bearing with them the all-convincing message as to his Messiahship, Jesus spoke, to his own disciples, the highest words of commendation of John.

## MATTHEW

11: 7-19

7 ¶And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft *clothing* are in kings' houses.

9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

10 For this is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he.

12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

13 For all the prophets and the law prophesied until John.

14 And if ye will receive *it*, this is Elias, which was for to come.

15 He that hath ears to hear, let him hear.

16 ¶But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

17 And saying, We have piped unto you, and ye have not danced; we have

## LUKE

7: 24-35

24 ¶And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?

25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.

26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.

27 This is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.

29 And all the people that heard *him*, and the publicans, justified God, being baptized with the baptism of John.

30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

31 ¶And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?

32 They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

33 For John the Baptist came neither



MATTHEW  
11: 7-19 (Cont.)

mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking, and they say, He hath a devil.

19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

LUKE  
7: 24-35 (Cont.)

eating bread nor drinking wine; and ye say, He hath a devil.

34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!

35 But wisdom is justified of all her children.

## DIVISION SEVEN

## SECTION 55

THE FIRST ANOINTING OF JESUS WAS IN THE HOUSE OF  
SIMON THE PHARISEE

Nain. Hebrew night of Monday, June 6, 32 A.D. (28 A.D., Usher), 778 U.C.

FOREWORD.—Luke alone makes record of this first anointing of Jesus. Since this record immediately follows what Jesus said of John the Baptist, as his messengers departed, it appears reasonable to conclude that Simon lived in Nain, and that he invited Jesus to eat in his home, on the Hebrew evening of June 6, 32 A.D. (28 A.D., Usher), which was Monday. This was only a few hours after Jesus had spoken his eulogy of John, in the conclusion of which he said, "The Pharisees and lawyers rejected the counsel of God."

Simon the Pharisee may have seen Jesus raise the widow's dead son; and may have witnessed the miracles that Jesus performed between the moment when the two disciples of John presented to him the questions sent by John, and the later moment when he gave them his answer. Impressed by these miracles, and the words that Jesus had spoken, it is not strange that he invited him into his house. In the stress of the hour, Simon forgot to supply water for the washing of the feet of Jesus, tired and dusty from the day's travel from Capernaum to Nain. Since the twelve were with Jesus, in the daylight following Simon's supper, it is reasonable to suppose that they, too, were at Simon's supper, and witnessed, without complaint, the washing of the feet of Jesus with the repentant tears of the sinful woman, who dried them with the long-flowing hair of her

head; and then, after kissing them, anointed them with her ointment which she had bought for perfuming her own body and bed.

This sinful, unnamed woman may have seen the dead son brought back into life; and may have witnessed the other miracles wrought by Jesus; and may have heard the wondrous words he had spoken. By these she had been convicted of sin and had believed that Jesus was the Son of God. Seeing that Jesus had gone into the house of Simon, and would eat there, she hastened to her own house to get the alabaster cruse of ointment.

When she had entered Simon's house and found Jesus reclining at the table, she must have observed the unintended disrespect Simon had shown him, in that he had given him no water to wash his feet. This must have made her tears flow more abundantly, for the cleansing that had been neglected. How beautiful that she should have kissed the feet she had cleansed, before freely applying the ointment she had brought. The two other anointings were nearly two years later and were performed in Bethany, four days apart.

This sinful woman was more than repaid for cleansing, kissing and anointing the feet of Jesus, when she heard him say, "Thy sins are forgiven"; "Thy faith hath saved thee; go in peace."

LUKE  
7: 36-50

36 And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. 37 And, behold, a woman in the city, which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster box of ointment, 38 and stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment. 39 Now when the Pharisee which had bidden him saw *it*, he spake within himself, saying, This man,

if he were a prophet, would have known who and what manner of woman *this is* that toucheth him; for she is a sinner. 40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. 41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. 42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? 43 Simon answered and said, I suppose that *he*, to whom he forgave most. And he said unto him, Thou hast rightly judged. 44 And he turned to the woman, and said, unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head. 45 Thou gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet. 46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. 47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little. 48 And he said unto her, Thy sins are forgiven. 49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? 50 And he said to the woman, Thy faith hath saved thee; go in peace.

## DIVISION SEVEN

## SECTION 56

## JESUS CURES THE SECOND LEPER

Galilee. Between Monday, June 6, and Saturday, June 11, 32 A.D. (28 A.D., Usher), 778 U.C.

FOREWORD.—Between the night when the sinful woman washed the feet of Jesus with her tears—the night of Monday, June 6, 32 A.D. (28 A.D., Usher)—and the following Hebrew Sabbath day, June 11, when the cornfield incident occurred, Jesus healed the second leper. It was after he had left Nain, probably three or four days before the oncoming Sabbath. It is the only described event within these five days, though many other miracles were wrought, by Jesus, because of this wonderful healing of the leper. In these days he must have done much teaching which, likewise, has not been recorded by any one of the gospel writers.

A natural inference, concerning these days, is that food for Jesus and the apostles had not been freely supplied them. Money for

purchasing may have been scarce, and free hospitality may have been wanting, as they journeyed these few days. When the Sabbath, June 11, came, the disciples were so hungry that they gathered, and ate, raw wheat as they walked through a field which had not yet been reaped.

The healing of this second leper is recorded by both Mark and Luke. In Luke's record it is shown that this miracle so moved the people who heard of it, that great multitudes came together to hear Jesus teach, and to be healed of their infirmities. Following his withdrawal, after this busy day, into the wilderness to pray, Jesus, doubtless, led his hungry disciples through the cornfield on that Sabbath day, "the second Sabbath after the first."

## MARK

1: 39-45

39 And he preached in their synagogues throughout all Galilee, and cast out devils.

40 And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

41 And Jesus, moved with compassion, put forth *his* hand, and touched him, and saith unto him, I will; be thou clean.

42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

43 And he straitly charged him, and forthwith sent him away;

44 And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for

## LUKE

5: 12-16

12 ¶And it came to pass, when he was in a certain city, behold a man full of leprosy; who seeing Jesus fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

13 And he put forth *his* hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.

14 And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.



## MARK

1: 39-45 (Cont.)

thy cleansing those things which Moses commanded, for a testimony unto them.

45 But he went out, and began to publish *it* much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

## LUKE

5: 12-16 (Cont.)

15 But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.

16 ¶ And he withdrew himself into the wilderness, and prayed.

## DIVISION SEVEN

## SECTION 57

## THE DISCIPLES OF JESUS PLUCK EARS OF CORN ON THE SABBATH

Some Farm in Galilee. Saturday, June 11, 32 A.D. (28 A.D., Usher), 778 U.C.

FOREWORD.—After the supper in the house of Simon the Pharisee, and the anointing of his feet by the sinful woman, Jesus may have remained a few days in Nain; or he may have resumed his tour of Galilee the morning of June 6, which was Monday. The first record we have, after Jesus leaves Nain, is the healing of the leper, and the second record is that of his hungry disciples in the field, plucking ears of corn, with which to satisfy their hunger, on the Sabbath day. The exact farm thus invaded cannot be known; but it was in Galilee, and during the time of the wheat-harvest. It was on the Sabbath, and could not have been more than one week after the day of Pentecost, which marked the beginning of the wheat-harvest; for the harvest-period could not have lasted two weeks. As shown in Section 45, the day of Pentecost was Saturday, the Hebrew Sabbath, June 4, on which day Jesus preached the Sermon on the Mount, and did many other mighty works. The next succeeding Sabbath was June 11, at which time at least one wheatfield had not been harvested. Before the next Sabbath, June 18, doubtless, the wheat of every field in Galilee had been reaped, and the harvest had ended.

The only reason why harmonists ever related the wheatfield scene to the Feast of John 5: 1 is that they have erroneously considered that Feast as the Passover of 32 A.D. (28 A.D., Usher), when, in fact, it was the Feast of Tabernacles of that year. Since the Feast of John 5: 1 was, unquestionably, the Feast of Tabernacles, the wheatfield scene could not have followed it; for, at that time, no grain of any kind was gathered in the fall of the year, in Galilee, or other parts of Palestine.

The wheat-harvest began at Pentecost and lasted not more than ten days, probably. It was, necessarily, in this brief period that the

disciples plucked the ears of corn not yet reaped. There were only three harvest periods in the ministry of Jesus. No one can claim that this scene followed Pentecost of 31 A.D. (27 A.D., Usher), on which day Jesus converted water into wine, at the marriage in Cana. No one can claim that it followed Pentecost of 33 A.D. (29 A.D., Usher), on which day occurred the Transfiguration. Certainly it could not have followed Pentecost of 34 A.D. (30 A.D., Usher), for Jesus had been nailed to the Roman cross, had risen from the dead, and had ascended to the Father, before that day. It was on this latter day of Pentecost that the Holy Spirit came in power. The conclusion, therefore, is inevitable that the wheat-field scene occurred within a week of the Pentecost of 32 A.D. (28 A.D., Usher), exactly sixty days after, but including the Passover of that year, when Jesus first cleansed the Temple. The plucking of the corn must have occurred on Saturday, the Hebrew Sabbath, June 11. No more will hunger of the apostles be mentioned by any gospel writer, the reason for which will appear in Section 58.

"The second Sabbath after the first," in Luke's record, clearly fixes the day as Saturday, June 11; for the first of Luke's three Sabbath's, after the end of the Judean, and from the beginning of the Galilean ministry, was the day that Jesus was rejected at Nazareth, May 28; while the second of the three Sabbaths was the Day of Pentecost when Jesus preached the Sermon on the Mount, June 4; hence the third (the second Sabbath after the first) Sabbath, the day the wheat was gathered and eaten, was June 11. These three Sabbaths were consecutive, and they followed the beginning of the Galilean ministry, the first act of which was the healing of the nobleman's son.

MATTHEW  
12: 1-8

At that time Jesus went on the sabbath day through the corn; and his disciples were a hungered, and began to pluck the ears of corn, and to eat.

2 But when the Pharisees saw *it*, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.

3 But he said unto them, Have ye not read what David did, when he was a hungered, and they that were with him;

4 How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

5 Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?

6 But I say unto you, That in this place is *one* greater than the temple.

7 But if ye had known what *this* meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

8 For the Son of man is Lord even of the sabbath day.

MARK  
2: 23-28

23 And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn.

24 And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?

25 And he said unto them, Have ye never read what David did, when he had need, and was a hungered, he, and they that were with him?

26 How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him?

27 And he said unto them, The sabbath was made for man, and not man for the sabbath:

28 Therefore, the Son of man is Lord also of the sabbath.

LUKE  
6: 1-5

And it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands.

2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days?

3 And Jesus answering them said, Have ye not read so much as this, what David did, when himself was a hungered, and they which were with him;

4 How he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone?

5 And he said unto them, That the Son of man is Lord also of the sabbath.

DIVISION SEVEN

SECTION 58

JESUS CONTINUES HIS FIRST GALILEAN TOUR

Galilee. Soon after Saturday, June 11, 32 A.D. (28 A.D., Usher), 778 U.C.

FOREWORD.—The next day, or at most a few days, after the wheatfield scene, and the associated teaching of Jesus, he continued his journeying about Galilee. He was accompanied, not only by his apostles, but also by some devoted Galilean women, among them Mary Magdalene, Joanna and Susanna, who seem to have been well-to-do; and they honored him by the use of their means in support of the work Jesus was doing. And they continued to do this to the day of the crucifixion.

It was at least four months before this journey was ended at Magdala the home of Mary Magdalene, where Jesus gave the Para-

ble of the Sower and did other teaching, before sailing directly across the Sea to Gadara.

Much of what Jesus said and did after leaving Nain, which was only a few days after Pentecost, and before coming to Magdala, about four months later, has not been recorded. Likewise the places visited by him are unnamed. Even the events recorded, after leaving Nain, except that of the hungry disciples in the wheatfield, must forever remain undated. The "every-city-and-village" expression of Luke may have included Nazareth; but, otherwise, there is evidence that Jesus visited Nazareth again, at the beginning



of his second Galilean tour, six months after his cruel rejection, which was one week before he founded his church, in the choosing of his apostles and in the preaching of the Sermon on the Mount.

It appears evident that these faithful women did not join Jesus in this tour until after the hunger-scene, of which they must have heard.

LUKE  
8: 1-3

And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve *were* with him. 2 And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, 3 and Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

DIVISION SEVEN

SECTION 59

THE MAN WITH THE WITHERED HAND CURED ON  
ANOTHER SABBATH DAY

Galilee. The date cannot be known, but it was probably near the end of the first Galilean tour, 32 A.D. (28 A.D., Usher), 778 U.C.

FOREWORD.—It cannot be known how many weeks intervened between that Sabbath when the disciples satisfied their hunger in the wheatfield, and that other Sabbath when Jesus, in the synagogue, healed the man with the withered hand. The latter may have occurred toward the close of the four-month tour of Galilee. Between the two events, it is reasonable to suppose that these faithful women became associated with Jesus and the

Twelve, and quite early in this interval. The place from which Jesus departed, and the town in which the synagogue was located, in which Jesus worshiped on that Sabbath day, when he healed the man with the withered hand, cannot be known; nor can the date of that Sabbath be determined. Only the record of the healing and the teaching of Jesus on Sabbath observance are given.

MATTHEW  
12: 9-21

9 And when he was departed thence, he went into their synagogue:  
10 And, behold, there was a man which had *his* hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.  
11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath *day*, will he not lay hold on it, and lift *it* out?  
12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.  
13 Then saith he to the man, Stretch forth thine hand. And he stretched *it* forth; and it was restored whole, like as the other.

MARK  
3: 1-12

And he entered again into the synagogue; and there was a man there which had a withered hand.  
2 And they watched him, whether he would heal him on the sabbath day; that they might accuse him.  
3 And he saith unto the man which had the withered hand, Stand forth,  
4 And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.  
5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other.

LUKE  
6: 6-11

6 And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.  
7 And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him.  
8 But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.  
9 Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy *it*?

MATTHEW  
12: 9-21 (Cont.)

14 Then the Pharisees went out, and held a council against him, how they might destroy him.

15 But when Jesus knew *it*, he withdrew himself from thence: and great multitudes followed him, and he healed them all;

16 And charged them that they should not make him known:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying,

18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my Spirit upon him, and he shall shew judgment to the Gentiles.

19 He shall not strive, nor cry; neither shall any man hear his voice in the streets.

20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

21 And in his name shall the Gentiles trust.

MARK  
3: 1-12 (Cont.)

6 And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

7 But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judea,

8 And from Jerusalem, and from Idumea, and *from* beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

9 And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him.

10 For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues.

11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

12 And he straightly charged them that they should not make him known.

LUKE  
6: 6-11 (Cont.)

10 And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

11 And they were filled with madness; and communed one with another what they might do to Jesus.

## DIVISION SEVEN

## SECTION 60

THE SCRIBES ACCUSE JESUS OF BEING IN LEAGUE  
WITH BEELZEBUB

Date of this event cannot be known exactly, but it was at some time during the first Galilean tour, probably near its end, 32 A.D. (28 A.D., Usher), 778 U.C.

FOREWORD.—At some time and in some place, both unknown and unknowable, during this four-month tour of Jesus, through Galilee, he restored sight and hearing to a man who was blind and dumb. The man's first object of sight was Jesus; and his first spoken words must have been words of praise and thanksgiving for the power that had healed him.

That day, for Jesus, must have been full of other unrecorded works and words of

power, almost threatening exhaustion, for he had not eaten. His friends, who appear to have been resting, went out to lay hold on him; for they said, "He is beside himself." Even his mother and his brethren came later, apparently to plead with him to rest from the labors of that day.

The Pharisees and the scribes mistook the source of the wonderful power of Jesus, even accusing him of being in league with Satan.



## MATTHEW

12: 22-37

22 Then was brought unto him one possessed with a devil, blind and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.

23 And all the people were amazed, and said, Is not this the Son of David?

24 But when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by Beelzebub the prince of the devils.

25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

27 And if I by Beelzebub cast out devils, by whom do your children cast *them* out? therefore they shall be your judges.

28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

29 Or else, how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

30 He that is not with me is against me; and he that gathereth not with me scattereth abroad.

31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against* the *Holy* Ghost shall not be forgiven unto men.

32 And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come.

33 Either make the tree good, and his fruit good;

## MARK

3: 19-35

And they went into a house.

20 And the multitude cometh together again, so that they could not so much as eat bread.

21 And when his friends heard *of it*, they went out to lay hold on him: for they said, He is beside himself.

22 And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils.

23 And he called them *unto him*, and said unto them in parables, How can Satan cast out Satan?

24 And if a kingdom be divided against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

27 No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

28 Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:

30 Because they said, He hath an unclean spirit.

MATTHEW 12: 22-37 (Cont.)	MARK 3: 31-35 (Cont.)	LUKE 8: 19-21
<p>or else make the tree corrupt, and his fruit corrupt. for the tree is known by <i>his</i> fruit.</p> <p>34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.</p> <p>35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.</p> <p>36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.</p> <p>37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.</p> <p>12: 46-50</p> <p>46 While he yet talked to the people, behold, <i>his</i> mother and his brethren stood without, desiring to speak with him.</p> <p>47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.</p> <p>48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?</p> <p>49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!</p> <p>50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.</p>	<p>31 There came then his brethren and his mother, and, standing without, sent unto him, calling him.</p> <p>32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.</p> <p>33 And he answered them, saying, Who is my mother, or my brethren?</p> <p>34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren!</p> <p>35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.</p>	<p>19 Then came to him <i>his</i> mother and his brethren, and could not come at him for the press.</p> <p>20 And it was told him <i>by certain</i> which said, Thy mother and thy brethren stand without, desiring to see thee.</p> <p>21 And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.</p>

DIVISION SEVEN

SECTION 61

THE SCRIBES AND PHARISEES DEMAND A SIGN

Galilee. Time and place same as in Section 59. 32 A.D. (28 A.D., Usher), 778 U.C.

FOREWORD.—The Scribes and Pharisees demanded a sign from Jesus on the same day in which they had seen a great miracle performed by him in the restoration of sight, hearing and voice to the man who

had always been blind, deaf and dumb. Jesus does not point backward to this event of an hour ago, but to the great miracle which had been performed on Jonas, hundreds of years in the past. Then he taught,



to their deaf ears, a most marvelous sign which would occur at the end of another eighteen-month period, his own physical resurrection, in these words: "For, as Jonas was three days and three nights in the whale's belly, so must the Son of man be three days and three nights in the heart of the earth."

The preaching of Jonas had been heeded by the people of Nineveh, in that they repented and believed; while the Scribes and Pharisees were growing more wicked under the preaching of Jesus who was infinitely greater than Jonas.

MATTHEW  
12: 38-45

38 Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. 39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: 40 for as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. 41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here. 42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here. 43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. 44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth *it* empty, swept, and garnished. 45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last *state* of that man is worse than the first. Even so shall it be also unto this wicked generation.

DIVISION SEVEN

SECTION 62

THE GREAT GROUP OF EIGHT PARABLES

Magdala. A short time before the Feast of Tabernacles, 32 A.D. (28 A.D., Usher), 778 U.C. The place was, probably, Magdala. This ends the First Galilean ministry.

FOREWORD.—The first tour of Galilee, commenced on the day following the Sermon on the Mount, is now ending at the Sea of Galilee, only a little while before the Feast of Tabernacles of the same year, 32 A.D. (28 A.D., Usher). The place, probably, was Magdala, and the house in which Jesus had been teaching may have been the home of Mary Magdalene. If this be correct, that tour began at Peter's home and ended near the home of Mary Magdalene.

which he entered must have been larger than a fishing boat, for, as it will later appear, the twelve must have been with him. The women who have been ministering unto him must be among the listeners on the shore.

The multitude has so enlarged that Jesus must now go out of the house, in order that he might teach all the people. The ship into

If the time was just a little before the Feast of Tabernacles, it was not the time for sowing; nor was it necessary that the visible act of sowing should call forth the Parable of the Sower; any more than it was necessary for a woman to be visible to his hearers as he told them of the Leaven hidden in the three measures of meal.

THE PULPIT FROM WHICH JESUS SPAKE TO THE PEOPLE

MATTHEW 13: 1-3	MARK 4: 1, 2	LUKE 8: 4
The same day went Jesus out of the house, and sat by the sea side.	And he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.	4 And when much people were gathered together, and were come to him out of every city, he spake by a parable:
2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.	2 And he taught them many things by parables, and said unto them in his doctrine,	
3 And he spake many things unto them in parables.		

## 1. PARABLE OF THE SOWER

MATTHEW

13: 3-23

saying, Behold, a sower went forth to sow;

4 And when he sowed, some *seeds* fell by the way side, and the fowls came and devoured them up:

5 Some fell upon stony places, where they had not much earth: and forthwith they sprang up, because they had no deepness of earth:

6 And when the sun was up, they were scorched; and because they had no root, they withered away.

7 And some fell among thorns; and the thorns sprang up, and choked them:

8 But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

9 Who hath ears to hear, let him hear.

10 And the disciples came, and said unto him, Why speakest thou unto them in parables?

11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

13 Therefore speak I to them in parables; because they seeing see not; and hearing they hear not, neither do they understand.

14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

15 For this people's heart is waxed gross, and *their* ears are dull of hearing,

MARK

4: 3-25

3 Hearken; Behold, there went out a sower to sow:

4 And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.

5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

6 But when the sun was up, it was scorched; and because it had no root, it withered away.

7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

8 And other fell on good ground, and did yield fruit that sprang up and increased, and brought forth, some thirty, and some sixty, and some an hundred.

9 And he said unto them, He that hath ears to hear, let him hear.

10 And when he was alone, they that were about him with the twelve asked of him the parable.

11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all *these* things are done in parables:

12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them.

13 And he said unto them, Know ye not this parable? and how then will ye know all parables?

14 The sower soweth the word.

15 And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and

LUKE

8: 5-18

5 A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.

6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

7 And some fell among thorns; and the thorns sprang up with it, and choked it.

8 And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

9 And his disciples asked him, saying, What might this parable be?

10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

11 Now the parable is this: The seed is the word of God.

12 Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

13 They on the rock *are they*, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection.

15 But that on the good ground are they, which in an honest and good heart,



## MATTHEW

13: 3-23 (Cont.)

and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.

16 But blessed *are* your eyes, for they see: and your ears, for they hear.

17 For verily I say unto you, That many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them*; and to hear *those things* which ye hear, and have not heard *them*.

18 Hear ye therefore the parable of the sower.

19 When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;

21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

22 He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

23 But he that received seed into the good ground is he that heareth the word, and understandeth *it*; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

## MARK

4: 3-25 (Cont.)

taketh away the word that was sown in their hearts.

16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17 And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

18 And these are they which are sown among thorns; such as hear the word,

19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

20 And these are they which are sown on good ground; such as hear the word, and receive *it*, and bring forth fruit, some thirty-fold, some sixty, and some an hundred.

21 And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?

## LUKE

8: 5-18 (Cont.)

having heard the word, keep *it*, and bring forth fruit with patience.

16 No man, when he hath lighted a candle, covereth it with a vessel, or putteth *it* under a bed; but setteth *it* on a candlestick, that they

MARK	LUKE
4: 3-25 (Cont.)	8: 5-18 (Cont.)
22 For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.	which enter in may see the light.
23 If any man have ears to hear, let him hear.	17 For nothing is secret, that shall not be made manifest; neither <i>any thing</i> hid, that shall not be known and come abroad.
24 And he said unto them, Take heed what ye hear. With what measure ye mete, it shall be measured to you; and unto you that hear shall more be given.	18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.
25 For he that hath, to him shall be given; and he that hath not, from him shall be taken even that which he hath.	

2. PARABLE OF THE SEED GROWING OF ITSELF

MARK
4: 26-29
26 And he said, So is the kingdom of God, as if a man should cast seed into the ground;
27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.
28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.
29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

3. PARABLE OF THE TARES

MATTHEW
13: 24-30
24 Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:
25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.
26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.
27 So the servants of the householder came and said



MATTHEW

13: 24-30 (Cont.)

unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

4. PARABLE OF THE MUSTARD SEED

MATTHEW

13: 31, 32

31 Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:

32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

MARK

4: 30-34

30 And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

31 *It is* like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

32 But when it is sown, it groweth up, and becometh greater than all herbs, and hooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

33 And with many such parables spake he the word unto them, as they were able to hear *it*.

34 But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

5. PARABLE OF THE LEAVEN

MATTHEW

13: 33-43

33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took,

## MATTHEW

13: 33-43 (Cont.)

and hid in three measures of meal, till the whole was leavened.

34 All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37 He answered and said unto them, He that soweth the good seed is the Son of man;

38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;

39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.



## 6. PARABLE OF THE HID TREASURE

MATTHEW

13: 44

44 Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

## 7. PARABLE OF THE PEARL OF GREAT PRICE

13: 45, 46

45 Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls:

46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

## 8. THE PARABLE OF THE NET

MATTHEW

13: 47-53

47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

52 Then said he unto them, Therefore every scribe *which* is instructed unto the kingdom of heaven, is like unto a man *that is* a householder, which bringeth forth out of his treasure *things* new and old.

53 And it came to pass, *that* when Jesus had finished these parables, he departed thence.

DIVISION SEVEN

SECTION 63

SAILING ACROSS THE SEA FROM MAGDALA TO GADARA, JESUS  
STILLS THE TEMPEST

From Magdala to Gadara. The first Galilean tour has ended; the Feast of Tabernacles is drawing near. 32 A.D. (28 A.D., Usher), 778 U.C.

FOREWORD.—Jesus ended his great Galilean ministry with speaking the eight parables, and explaining two of them to his apostles. The Feast of Tabernacles of 32 A.D. (28 A.D., Usher) is approaching, but the intervening days must be filled with controlling the elements, teaching, healing, and bringing back to life another who has died.

When Jesus said to his apostles, as evening came—the evening of the day made great by his eight parables—“Let us go over to the other side,” the implication is that the course would be directly across the sea. His destination was Gadara which was directly across from Magdala, hence the reasonable inference is that Jesus ended his Galilean tour in Magdala, the home of Mary Magdalene, and that the parables were spoken from a boat, a little way from the shore and nearby her home. The boat was owned, probably, by one of his disciples, who may have been one of the apostles.

As the boat which Jesus had used for his pulpit, moved out to sea propelled by sails or oars, it, probably, contained only Jesus and his chosen Twelve. Other boats accompanied, occupied by disciples and, it may be, by others, anxious to hear more of the teachings of Jesus, and to see other manifestation of his power.

Fatigued by his labors, covering many weeks, Jesus went to sleep in the stern of the boat as it glided over a smooth sea; but, before the boat had reached the opposite shore, the sea became troubled by the fierceness of a tempest which came suddenly upon it. Jesus, who had created the elements that were then at war and threatening destruction to the ship, when awakened by the frightened disciples, rebuked the wind and said to the sea, “Peace be still, and there was a great calm.”

MATTHEW  
8: 23-27

23 And when he was entered into a ship, his disciples followed him.

24 And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.

25 And his disciples came to him, and awoke him, saying, Lord, save us: we perish.

26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

MARK  
4: 35-41

35 And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.

37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

40 And he said unto them, Why are ye so fearful?

LUKE  
8: 22-25

22 Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

23 But as they sailed, he fell asleep: and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy.

24 And they came to him, and awoke him, saying, Master, Master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.

25 And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.



MARK  
4: 35-41 (Cont.)  
how is it that ye have no faith?  
41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

DIVISION SEVEN

SECTION 64

LANDING AT GADARA JESUS HEALS THE DEMONIAK

Gadara. Only a few days before the Feast of Tabernacles, 32 A.D. (28 A.D., Usher), 778 U.C.

FOREWORD.—The time of sailing of the ship from that part of the western shore of the sea, probably Magdala, where Jesus had spoken the eight parables, cannot be known. It may have been in the afternoon or Jesus may have continued to teach until far into the forepart of the night. Whether at the one time or the other, the crossing of the sea, under favorable conditions, would have been accomplished in a little while, but, hindered by wind and wave, many hours may have been consumed. The arrival appears to have been in the early morning of the next day; and his stay in that place may have been only for that day.

Mark and Luke do not contradict Matthew as to the number of devil-posessed men who met Jesus, when he had gone ashore at Gadara. Matthew's record was made from observation—he saw two; while Mark and Luke wrote from information gotten from one or more of the apostles who saw both demoniacs, but were more impressed with the stronger and more violent one, and talked only of him to these two writers. The milder demoniac may never have been bound in fetters and chains; or, if bound, he may not have been able to break them,

as did the other. The demoniac of Mark and Luke was, probably, the spokesman, but they both cried out, "Thou art the Son of God." Only the more violent demoniac appears to have conversed with Jesus after being clothed and in his right mind; and only he asked that he might go with Jesus, as he entered the boat to leave that place. Jesus leaves him, in his own country, to tell his own people about what God had done for him.

Eight months later, Jesus will return, walking to this mission-field, and there will feed the four thousand. The restored demoniac, now a preacher of righteousness, must have been present at that great gathering of people, many of whom had believed on Jesus through his preaching, during these months.

The devils, about to be cast out of the men, bent on further destruction, asked that they might enter into the herd of swine feeding nearby. The question, "Why did Jesus permit this?" cannot be answered. The devils, entering, made the swine as violently insane as the men had been, and this led to their complete destruction.

MATTHEW  
8: 28-34

28 And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by the way.  
29 And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?  
30 And there was a good

MARK  
5: 1-20

And they came over unto the other side of the sea, into the country of the Gadarenes.  
2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,  
3 Who had his dwelling among the tombs; and no man could bind him, no, not with chains:  
4 Becase that he had been often bound with fetters

LUKE  
8: 26-39

26 And they arrived at the country of the Gadarenes, which is over against Galilee.  
27 And when he went forth to land, there met him out of the city a certain man, which had devils long time, and wore no clothes, neither abode in any house, but in the tombs.  
28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to

## MATTHEW

8: 28-34 (Cont.)

way off from them a herd of many swine feeding.

31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33 And they that kept them fled, and went their ways into the city, and told everything, and what was befallen to the possessed of the devils.

34 And, behold, the whole city came out to meet Jesus: and when they saw him, they besought *him* that he would depart out of their coasts.

9: 1

And he entered into a ship, and passed over, and came into his own city.

## MARK

5: 1-20 (Cont.)

and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any *man* tame him.

5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

6 But when he saw Jesus afar off, he ran and worshipped him,

7 And cried with a loud voice, and said, What have I to do with thee, Jesus, *thou* Son of the most high God? I adjure thee by God, that thou torment me not.

8 (For he said unto him, Come out of the man, *thou* unclean spirit.)

9 And he asked him, What *is* thy name? And he answered, saying, My name *is* Legion: for we are many.

10 And he besought him much that he would not send them away out of the country.

11 Now there was there nigh unto the mountains a great herd of swine feeding.

12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.

13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine; and the herd ran violently down a steep place into the sea, (they were about two thousand), and were choked in the sea.

14 And they that fed the swine fled, and told *it* in the city, and in the country. And they went out to see what it was that was done.

15 And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind; and they were afraid.

16 And they that saw *it* told them how it befell to

## LUKE

8: 26-39 (Cont.)

do with thee, Jesus, *thou* Son of God most high? I beseech thee, torment me not.

29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.

31 And they besought him that he would not command them to go out into the deep.

32 And there was there a herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

33 Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

34 When they that fed *them* saw what was done, they fled, and went and told *it* in the city and in the country.

35 Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.

36 They also which saw *it* told them by what means he that was possessed of the devils was healed.

37 Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again.



MARK  
5: 1-20 (Cont.)

him that was possessed with the devil, and *also* concerning the swine.

17 And they began to pray him to depart out of their coasts.

18 And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.

19 Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

20 And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all *men* did marvel.

LUKE  
8: 26-39 (Cont.)

38 Now the man, out of whom the devils were departed, besought him that he might be with him: but Jesus sent him away, saying,

39 Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

DIVISION SEVEN

SECTION 65

JESUS WENT BY BOAT FROM GADARA TO CAPERNAUM,  
WHERE HE HEALED THE AFFLICTED WOMAN AND  
BROUGHT BACK TO LIFE THE DAUGHTER  
OF JAIRUS

Capernaum. Still nearer the Feast of Tabernacles of 32 A.D. (28 A.D., Usher), 778 U.C.

FOREWORD.—The people of Gadara, thinking more of swine than of demon-delivered men, besought Jesus that he would depart from their borders. In departing by boat, Jesus directed that the course should be from Gadara to his own city, Capernaum, where his mother and her family had been residing for six months.

The weekday and date of his landing, in Capernaum, cannot be known, but it was only a little while before the Feast of Tabernacles (John 5: 1) in 32 A.D. (28 A.D. Usher), which feast Jesus will attend.

A multitude was present to greet him when Jesus landed. Among them was Jairus whose daughter was sick unto death, when he left home, and he besought Jesus to come and heal her. As they were on their way, a messenger met them and said, "Thy daughter is dead." On hearing this, Jesus turned to the father and said, "She shall be made whole."

Between the announcement that the young girl was sick unto death, and the later news that she was dead, a long-time afflicted woman pushed her way, through the slow-moving crowd, and touched the garment of Jesus and was healed. To bring confession from

her own tongue, Jesus turned in the crowd and asked, "Who touched me?" The woman's answer is not given but "She told him all the truth."

Matthew 9: 1, possibly belongs to chapter 8, and, if so, it should be Matthew 8: 35, showing that this "passing over" was from Gadara to Capernaum. Probably Matthew 9: 1 records a sailing from Bethsaida to Capernaum, on the morning of the day that Jesus healed the paralytic borne-by-four, which was immediately followed by the call of Matthew. Because of this doubt concerning the placing of Matthew 9: 1, it will be made to stand in connection with both events.

Jesus, having heard the confession of the woman who had touched him and had been healed, resumed his walk to the home of Jairus where they were expecting the death of his daughter. They had gone only a little way when they met the one sent to tell Jairus that his daughter had died. Looking tenderly at the sorrowing father, Jesus said to him: "Be not afraid, only believe." Jesus, just then, halted all who were following him except the father, and Peter, James and John.

With these he entered the room where the dead child was laid, where he directed that all should leave except the sorrowing mother. While these five were wondering what Jesus would do, they heard him say: "Damsel, arise!"

All the apostles, and many others, had seen the dead son of the widow of Nain brought back into life, the first of the three to be restored to life; and at the resurrection of Lazarus all the apostles will be present,

and many others also. The scene in the home of Jairus was the first of the three wonderful privileges accorded Peter, James and John; and this one they were told not to reveal to any man. Of the transfiguration, to occur a few months later, Jesus will enjoin the three not to tell what they had seen and heard until after his resurrection from the grave. At the garden scene Jesus will say to them: "What, could ye not watch with me one hour?"

## MATTHEW

9: 18-26

## MARK

5: 21-43

## LUKE

8: 40-56

21 And when Jesus was passed over again by ship unto the other side, much people gathered unto him; and he was nigh unto the sea.

22 And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet,

23 And besought him greatly, saying, My little daughter lieth at the point of death: *I pray thee*, come and lay thy hands on her, that she may be healed; and she shall live.

24 And *Jesus* went with him; and much people followed him, and thronged him.

25 And a certain woman, which had an issue of blood twelve years,

26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

27 When she had heard of Jesus, came in the press behind, and touched his garment.

28 For she said, If I may touch but his clothes, I shall be whole.

29 And straightway the fountain of her blood was dried up and she felt in *her* body that she was healed of that plague.

30 And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

40 And it came to pass, that, when Jesus was returned, the people *gladly* received him: for they were all waiting for him.

41 And, behold, there came a man named Jairus, and he was a ruler of the synagogue; and he fell down at Jesus' feet, and besought him that he would come into his house:

42 For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.

43 And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,

44 Came behind *him*, and touched the border of his garment: and immediately her issue of blood stanch'd.

45 And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press *thee*, and sayest thou, Who touched me?

46 And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.

47 And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.

48 And he said unto her, Daughter, be of good com-

18 While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.



MATTHEW  
9: 18-26 (Cont.)

19 And Jesus arose, and followed him, and *so did* his disciples.

20 And, behold, a woman, which was diseased with an issue of blood twelve years, came behind *him*, and touched the hem of his garment:

21 For she said within herself, If I may but touch his garment, I shall be whole.

22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort thy faith hath made thee whole. And the woman was made whole from that hour.

23 And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise.

24 He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.

25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.

26 And the fame hereof went abroad into all that land

MARK  
5: 21-43 (Cont.)

31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

32 And he looked round about to see her that had done this thing.

33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34 And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

35 While he yet spake, there came from the ruler of the synagogue's *house* *certain* which said, Thy daughter is dead; why troublest thou the Master any further?

36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

37 And he suffered no man to follow him, save Peter, and James, and John the brother of James.

38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

40 And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

41 And he took the damsel by the hand, and said unto her, Talitha cumi which is, being interpreted, Damsel (I say unto thee), arise.

42 And straightway the damsel arose, and walked; for she was *of the age of*

LUKE  
8: 40-56 (Cont.)

fort: thy faith hath made thee whole; go in peace.

49 While he yet spake, there cometh one from the ruler of the synagogue's *house*, saying to him, Thy daughter is dead; trouble not the Master.

50 But when Jesus heard *it*, he answered him, saying, Fear not: believe only, and she shall be made whole.

51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

52 And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth.

53 And they laughed him to scorn, knowing that she was dead.

54 And he put them all out, and took her by the hand, and called, saying, Maid, arise.

55 And her spirit came again, and she arose straightway: and he commanded to give her meat.

56 And her parents were astonished: but he charged them that they should tell no man what was done.

## MARK

5: 21-43 (Cont.)

twelve years. And they were astonished with a great astonishment.

43 And he charged them straightly that no man should know it; and commanded that something should be given her to eat.

## DIVISION SEVEN

## SECTION 66

## THE TWO BLIND MEN GIVEN SIGHT

Capernaum. Still nearer the Feast of Tabernacles, 32 A.D. (28 A.D., Usher), 778 U.C.

FOREWORD.—Jesus, after bringing back to life the dead daughter of Jairus, left that home for his own, or for that of Peter, and as he walked two blind men followed him, being led, probably, by a loved one or

by some sympathetic friend; and, as they followed, they cried, "Have mercy on us, thou Son of David." When in the house he opened their eyes.

## MATTHEW

9: 27-31

27 And when Jesus departed thence, two blind men followed him, crying, and saying, *Thou* Son of David, have mercy on us. 28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. 29 Then touched he their eyes, saying, According to your faith be it unto you. 30 And their eyes were opened; and Jesus straitly charged them, saying, See *that* no man know *it*. 31 But they, when they were departed, spread abroad his fame in all that country.

## DIVISION SEVEN

## SECTION 67

## THE DEVIL CAST OUT OF THE DUMB MAN

Capernaum. The last recorded miracle, before Jesus leaves for the Feast of Tabernacles, 32 A.D. (28 A.D., Usher), 778 U.C.

FOREWORD.—The two blind men had gone out of the house, rejoicing that they could see; but as they were leaving, a dumb man was brought in and Jesus cast out the

devil that was in him, so that he could speak. This miracle ended the wonderful works of this one great day, the events of which are set forth in Sections 64, 65, and 66.

## MATTHEW

9: 32-34

32 As they went out, behold, they brought to him a dumb man possessed with a devil. 33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel. 34 But the Pharisees said, He casteth out devils through the prince of the devils.

## DIVISION SEVEN

## SECTION 68

## JESUS ATTENDS THE FEAST OF TABERNACLES, 32 A.D. (28 A.D., USHER), AND HEALS THE IMPOTENT MAN

Jerusalem. Saturday, October 8, 32 A.D. (28 A.D., Usher), 778 U.C.

FOREWORD.—There are no gospel references to the Feast of Tabernacles in 31 A.D. (27 A.D., Usher). As shown in Division

Five there are only two events in the life of Jesus, from Pentecost of 31 A.D. (27 A.D., Usher), to the Passover of 32 A.D. (28 A.D.,



Usher). The Feast of John 5: 1 could not have been a Passover, hence it must have been the Feast of Tabernacles, in the year 32 A.D. (28 A.D., Usher), though not so named. The only Feast of Tabernacles, mentioned by name, during the three years of the ministry of Jesus is that of the year 33 A.D. (29 A.D., Usher), which is recorded in John 7: 1-53. At this Feast, the Jews wanted to kill Jesus for what he had done at the Feast of John 5: 1, which was the healing of the impotent man on the sabbath day. Even then the Jews sought to slay Jesus, for this deed, as will be shown in the harmony of that Section.

Between the Feast of John 5: 1 and the Feast of Tabernacles, John 7: 2, has occurred the Passover of 33 A.D. (29 A.D., Usher), which Jesus did not attend. For a whole year the Jews had remembered the healing of the impotent man, at the pool of Bethesda, although during that year (from Tabernacles to Tabernacles), Jesus had not been in Jerusalem; and for that act of mercy they still wanted to kill him.

It was at the time of the Feast of Tabernacles of John 7: 2 that Nicodemus defended Jesus against the wrath of the Sanhedrin, when he said, "Doth our law judge any man

before it hear him, and know what he doeth?" (John 7: 50, 51). Nicodemus must have heard Jesus say, "If a man, on the sabbath day, receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?" (John 7: 23). Jesus had healed no one on a sabbath day during the Feast of Tabernacles, that year 33 A.D. (29 A.D., Usher). Nicodemus had become a secret disciple of Jesus, not after the Feast of John 5: 1, but after the Passover of John 2: 13, just one year and a half before he made his defense of Jesus.

It appears that, immediately after that busy day in Capernaum, when Jesus had healed the afflicted woman, had raised from the dead the daughter of Jairus, had restored sight to the blind men, and had cast the devil out of the dumb man, he started on his journey, with the Twelve, to Jerusalem, to attend the Feast of Tabernacles. Jesus had arrived and was rested, just before the first day of that Feast, which was the Hebrew sabbath, Oct. 8, 32 A.D. (28 A.D., Usher). On that day, while walking by the pool of Bethesda, Jesus found and healed the impotent man.

## JOHN 5: 1-18

After this there was a feast of the Jews; and Jesus went up to Jerusalem. 2 Now there is at Jerusalem by the sheep *market* a pool, which is called in the Hebrew tongue Bethesda, having five porches. 3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. 4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. 5 And a certain man was there, which had an infirmity thirty and eight years. 6 When Jesus saw him lie, and knew that he had been now a long time *in that case*, he saith unto him, Wilt thou be made whole? 7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. 8 Jesus saith unto him, Rise, take up thy bed, and walk. 9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath. 10 The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry *thy* bed. 11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. 12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk? 13 And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in *that* place. 14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee. 15 The man departed, and told the Jews that it was Jesus, which had made him whole. 16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day. 17 But Jesus answered them, My Father worketh hitherto, and I work. 18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

## DIVISION SEVEN

## SECTION 69

## JESUS TEACHES HIS RELATIONSHIP TO THE FATHER

Jerusalem. Saturday, October 8, 32 A.D. (28 A.D., Usher), 778 U.C.

FOREWORD.—On the same sabbath day that Jesus healed the impotent man, for which act of mercy the Jews sought to kill him, he revealed to the angry Jews his relationship

to the Father, claiming, in unmistakable terms, that he is *the* Son, not *a* son, of God, for he is God's only Son.

## JOHN

5: 19-47

19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. 20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. 21 For as the Father raiseth up the dead, and quickeneth *them*; even so the Son quickeneth whom he will. 22 For the Father judgeth no man, but hath committed all judgment unto the Son: 23 that all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. 24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. 25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. 26 For as the Father hath life in himself; so hath he given to the Son to have life in himself; 27 and hath given him authority to execute judgment also, because he is the Son of man. 28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice. 29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. 30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. 31 If I bear witness of myself, my witness is not true. 32 There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. 33 Ye sent unto John, and he bare witness unto the truth. 34 But I receive not testimony from man: but these things I say, that ye might be saved. 35 He was a burning and a shining light: and ye were willing for a season to rejoice in his light. 36 But I have greater witness than *that* of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. 37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. 38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not. 39 Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me. 40 And ye will not come to me, that ye might have life. 41 I receive not honour from men. 42 But I know you, that ye have not the love of God in you. 43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. 44 How can ye believe, which receive honour one of another, and seek not the honour that *cometh* from God only? 45 Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust. 46 For had ye believed Moses, ye would have believed me: for he wrote of me. 47 But if ye believe not his writings, how shall ye believe my words?

## DIVISION SEVEN

## SECTION 70

## JESUS RETURNS TO GALILEE AFTER THE FEAST OF TABERNACLES, 32 A.D. (28 A.D., USHER), 778 U.C., AND AGAIN VISITS NAZARETH

The date of this return to Galilee cannot be known.

FOREWORD.—Many things that Jesus must have said and done, at the Feast of Tabernacles, have not been recorded by any one of the gospel writers. The only re-

corded miracle is that of healing the impotent man at the pool of Bethesda, for which the Jews sought to kill him, because this work of mercy was done on the sabbath day. The



only teaching recorded in connection with this Feast of Tabernacles, was the declaration of Jesus, to the angry Jews, concerning his relationship with the Father. Jesus may have conversed again with Nicodemus, who may have saved him from the mob, as he did just one year later. Jesus may have visited the Bethany home, which he certainly did one year later. The length of this stay, in Jerusalem and Judea, has not been recorded, but it may have been a few weeks; and he may have performed many unrecorded miracles; and may have done much teaching. Departing from Jerusalem, Jesus will not return again until the Feast of Tabernacles a year later, at which time the Jews will still be holding in memory the miracle performed on the impotent man, and again will conspire to kill him for that deed.

The best way to fill the time interval between the Passover of 33 A.D. (29 A.D., Usher) and the Transfiguration with the activities of Jesus, is to begin with the feeding of the 5,000 and go backward. It is clear that this would be the record: (1) feeding the 5,000 four days before the Passover; (2) the sailing of Jesus and the twelve from Capernaum to Beth-

saida; (3) the return of the apostles from their two-and-two journeyings through Galilee—the third Galilean tour; (4) Jesus receives the news of the beheading of John the Baptist; (5) the sending out of the apostles, in groups of two-and-two, for the third journey through Galilee; (6) Jesus and his apostles journey the second time through the cities and villages of Galilee; (7) Jesus and the twelve visit Nazareth for the second and last time, when he again takes a part in the worship in the synagogue; (8) Jesus has come from Jerusalem to Nazareth, a little while after the Feast of Tabernacles. In the several succeeding Sections these events will be presented in the reverse order, which appears to be the correct order.

The exact time of the return of Jesus from Judea into Galilee and the route he traveled are not known. Jesus probably went through Samaria, as he had done after ending the Judean ministry a few months before. Jesus seems to have gone direct to Nazareth, where a few months before they had rejected him. This time Jesus will go again into the same synagogue on a sabbath day to give his home people another chance to receive him and to be helped by him.

## MATTHEW

13: 54-58

54 And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this *man* this wisdom, and *these* mighty works?

55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

56 And his sisters, are they not all with us? Whence then hath this *man* all these things?

57 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

58 And he did not many mighty works there because of their unbelief.

## MARK

6: 1-6

And he went out from thence, and came into his own country; and his disciples follow him.

2 And when the sabbath day was come, he began to teach in the synagogue: and many hearing *him* were astonished, saying, From whence hath this *man* these things? and what wisdom *is* this which is given unto him, that even such mighty works are wrought by his hands?

3 Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

4 But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

5 And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed *them*.

6 And he marvelled because of their unbelief. And he went round about the villages, teaching.

## DIVISION SEVEN

## SECTION 71

LEAVING NAZARETH, JESUS GOES AGAIN THROUGH THE  
CITIES AND VILLAGES OF GALILEE—HIS SECOND  
GALILEAN TOUR

Galilee. Soon after the Feast of Tabernacles, 32 A.D. (28 A.D., Usher), 778 U.C.

FOREWORD.—Leaving Nazareth, where he could do no mighty work, save the healing of a few sick folk because of their unbelief, Jesus goes through the cities and villages of Galilee, teaching, preaching, and healing. Jesus never again returned to Nazareth.

How long Jesus continued this second journey through Galilee is not stated, but it probably covered several weeks, the end of

which may have been only a few weeks before the Passover of 33 A.D. (29 A.D., Usher). Jesus taught and healed in many villages and cities; and his compassion for the multitudes was great. Jesus has found the needs of the Galileans so great that after his arrival in Capernaum he will send his apostles two-and-two, on a third tour of that country.

## MATTHEW

9: 35-38

35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. 36 But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. 37 Then saith he unto his disciples, The harvest truly *is* plenteous, but the labourers *are* few; 38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

## DIVISION SEVEN

## SECTION 72

JESUS SENDS HIS APOSTLES, TWO-AND-TWO, ON A THIRD  
JOURNEY THROUGH GALILEE

Galilee. Not long before the feeding of the 5,000, in the later part of the Hebrew year 32 A.D. (28 A.D., Usher), but early in 779 U.C.

FOREWORD.—Jesus ended his second journey through Galilee, with his return to Capernaum. Several weeks were consumed in the making of this journey, for he went about *all the cities and villages* and everywhere was surrounded by multitudes of anxious, needy people. Not having taught and healed all the people of that then populous country, Jesus soon after his arrival in Capernaum planned the third missionary journey through Galilee. For this tour, Jesus designed that his apostles should go two-and-two, and empowered them to teach and to heal, as he himself had done in the two previous jour-

neyings. This journey began a few weeks, at least, before the feeding of the 5,000 and ended only the day before that wonderful event.

Jesus not only sent his apostles two-and-two, but soon after their departure, he, too, went alone to teach and to preach in cities of Galilee, but probably performed no miracles. All of the cities into which Jesus went may have been visited previously by one or other of the six groups of two-and-two of his apostles, thus affording him the opportunity of seeing how faithfully they had carried out his commission.

## MATTHEW

10: 1-42

And when he had called unto *him* his twelve disciples, he gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

2 Now the names of the twelve apostles are these;

## MARK

6: 7-13

7 And he called *unto him* the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;

## LUKE

9: 1-6

Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

2 And he sent them to preach the kingdom of God, and to heal the sick.



## MATTHEW

10: 1-42 (Cont.)

The first, Simon, who is called Peter, and Andrew his brother; James *the son* of Zebedee, and John his brother;

3 Philip, and Bartholomew; Thomas, and Matthew the publican; James *the son* of Alpheus, and Lebbeus, whose surname was Thaddeus;

4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not:

6 But go rather to the lost sheep of the house of Israel.

7 And as ye go, preach, saying, The kingdom of heaven is at hand.

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

9 Provide neither gold, nor silver nor brass in your purses;

10 Nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.

11 And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence.

12 And when ye come into a house, salute it.

13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of

## MARK

6: 7-13 (Cont.)

8 And commanded them that they should take nothing for *their* journey, save a staff only; no scrip, no bread, no money in *their* purse:

9 But *be* shod with sandals; and not put on two coats.

10 And he said unto them, In what place soever ye enter into a house, there abide till ye depart from that place.

11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city.

12 And they went out, and preached that men should repent.

13 And they cast out many devils, and anointed

## LUKE

9: 1-6 (Cont.)

3 And he said unto them, Take nothing for *your* journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.

4 And whatsoever house ye enter into, there abide, and thence depart.

5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.

6 And they departed, and went through the towns, preaching the gospel, and healing everywhere.

## MATTHEW

10: 1-42 (Cont.)

judgment, than for that city.

16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents and harmless as doves.

17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;

18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

19 But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.

20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.

21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death.

22 And ye shall be hated of all *men* for my name's sake: but he that endureth to the end shall be saved.

23 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

24 The disciple is not above *his* master, nor the servant above his lord.

25 It is enough for the disciples that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more *shall they call* them of his household?

26 Fear them not therefore: for there is nothing covered, that shall not be

## MARK

6: 7-13 (Cont.)

with oil many that were sick, and healed *them*.



## MATTHEW

## 10: 1-42 (Cont.)

revealed; and hid, that shall not be known.

27 What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the housetops.

28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

30 But the very hairs of your head are all numbered.

31 Fear ye not therefore, ye are of more value than many sparrows.

32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

36 And a man's foes *shall be* they of his own household.

37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

38 And he that taketh not his cross, and followeth after me, is not worthy of me.

39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

40 He that receiveth you receiveth me; and he that

## MATTHEW

10: 1-42 (Cont.)

receiveth me receiveth him that sent me.

41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

42 And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

11: 1

And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

## DIVISION SEVEN

## SECTION 73

## JOHN THE BAPTIST BEHEADED

Perea. Between the 25th and 29th of March, 33 A.D. (29 A.D., Usher), 779 U.C.

FOREWORD.—John the Baptist had been placed in prison by the order of Herod, on or near the anniversary of the Smitten Rock, which occurred on Wednesday, May 25, in the year 32 A.D. (28 A.D., Usher). The news of that event ended the Judean ministry of Jesus, and prevented his return to Galilee, through Herod's territory east of the Jordan. This created the *need* that Jesus go through Samaria, on his way to Cana. John had been in prison only about ten days when he sent two of his disciples to Jesus with the question, "Art thou he that should come? or look we for another?" John had remained in prison until Herod's birthday in the next succeeding year, which ante-dated, by only a few days the Passover of 33 A.D. (29 A.D., Usher). This Passover occurred on Sunday, April 2, but because of the so recent beheading of John, Jesus did not attend it, but went into Syro-Phoenicia. John's imprisonment extended from or near to Wednesday, May 25, 32 A.D. (28 A.D., Usher), to or near to Wednesday, March 29, 33 A.D. (29 A.D., Usher), a period of ten months and five days. Throughout his imprisonment, John's disciples must have

ministered to him; and they must have kept him informed of the "increase" of Jesus while he, himself, was "decreasing."

When the sun had set on that birthday of Herod, John must have been waiting and wondering what his end would be. He may have heard the music and the dancing in the palace. John was ready when the executioner came with his order to sever his head from his body. The man, than whom a greater had not been before him, must now die, not on a cross, but on the headman's block. His work of preparing the way, and witnessing to him who was walking in the way, had ended; and now John goes to his rich reward in heaven, where an eternity of freedom is awaiting him.

John's ministry began only a few weeks before he baptized Jesus; and it continued about a year and two months thereafter. From Saturday, March 21, 31 A.D. (27 A.D., Usher), to late in May, 32, A.D. (28 A.D., Usher), his public ministry overlapped that of Jesus. It ended with his reproof of Herod and his unlawful wife, Herodias,—the vengeance of the latter pursuing him to his death.



## MATTHEW

14: 6-12

6 But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod.

7 Whereupon he promised with an oath to give her whatsoever she would ask.

8 And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.

9 And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded *it* to be given *her*.

10 And he sent, and beheaded John in the prison.

11 And his head was brought in a charger, and given to the damsel: and she brought *it* to her mother.

12 And his disciples came, and took up the body, and buried it, and went and told Jesus.

## MARK

6: 21-29

21 And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief *estates* of Galilee;

22 And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee.

23 And he sware unto her, Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom.

24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist.

26 And the king was exceeding sorry; *yet* for his oath's sake, and for their sakes which sat with him, he would not reject her.

27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,

28 And brought his head in a charger, and gave it to the damsel; and the damsel gave it to her mother.

29 And when his disciples heard *of it*, they came and took up his corpse, and laid it in a tomb.

## DIVISION SEVEN

## SECTION 74

## THE APOSTLES RETURN FROM THEIR TWO-AND-TWO JOURNEYS; AND JESUS AND THE TWELVE SAIL FROM CAPERNAUM TO BETHSAIDA

Capernaum. Probably Tuesday, March 28, 33 A.D. (29 A.D., Usher), 779 U.C.

FOREWORD.—The beheading of John the Baptist had already been reported to Jesus, before his apostles who had just ended their "two-and-two" journeying through Galilee, came to him. As soon as John's disciples had buried his headless body, they went and told Jesus. When Jesus had been told that John was dead, he planned to withdraw from Capernaum into a desert place, but not alone. He would take with him the Twelve, who, "two-and-two," were coming to him to report. On these reports, his only recorded comment was: "Come ye yourselves apart into a desert place, and rest a while."

As Jesus and the Twelve sailed from Capernaum the great multitude now on their

way to Jerusalem to attend the Passover, turned about and on foot went to Bethsaida where they had correctly supposed the boat would land. So swiftly had they traveled that they were on the shore in great numbers, ready to receive Jesus and the Twelve when they came out of the boat.

After preaching and healing some of their sick, Jesus ascended the nearby mountain, with his apostles, (John 6: 3) while the people remained in the plain below to await his return to them. On that mountain Jesus may have heard more fully the reports of the six groups of "two-and-two" and may have talked to them about John's homegoing, as he sat with his disciples.

The people had gone from Capernaum and intervening places so hastily that they had not provided food for the day, with only one exception. After some hours of

privacy and rest, Jesus will come down to the people as evening approaches. So *they got to rest awhile.*

MATTHEW  
14: 13, 14

13 ¶ When Jesus heard *of it*, he departed thence by ship into a desert place apart and when the people had heard *thereof*, they followed him on foot out of the cities.

14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

MARK  
6: 30-34

30 And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

31 And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

32 And they departed into a desert place by ship privately.

33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

34 And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

LUKE  
9: 10, 11

10 ¶ And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida.

11 And the people, when they knew *it*, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

JOHN  
6: 1-3

After these things Jesus went over the sea of Galilee, which is *the sea* of Tiberias.

2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And Jesus went up into a mountain, and there he sat with his disciples.

JESUS FEEDS THE FIVE THOUSAND

Bethsaida. Almost certainly Wednesday, March 29, 33 A.D. (29 A.D., Usher), 779 U.C.

FOREWORD.—In his retirement from Capernaum for rest, Jesus had only a part of that day for the purpose for which he had gone. After a few hours on the mountainside, with his apostles alone, Jesus comes down to the waiting multitude, from whom no complaint of hunger had come to his ears. Having come under circumstances of haste, Jesus

knew that they had not brought food; and now that evening was come he knew that they were hungry, and fed them abundantly, and in an orderly manner.

Some mother had provided her boy, whose name cannot be known, a lunch of five loaves and two fishes. These, under the power of his creative touch, Jesus will use for the sat-



isfying of the hunger of five thousand men, besides women and children, and will have more remaining than he had at the beginning, when Andrew had brought to him the boy and his bundle of food.

The day on which this abundance of pro-

vision was miraculously supplied to the hungry people was the anniversary of the choosing of lambs for the first Passover Supper, Nisan 10, which in Julian time was Wednesday, March 29, 33 A.D. (29 A.D., Usher).

## MATTHEW

14: 15-21

15 ¶ And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Jesus said unto them, They need not depart; give ye them to eat.

17 And they say unto him, We have here but five loaves, and two fishes.

18 He said, Bring them hither to me.

19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to *his* disciples, and the disciples to the multitude.

20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.

21 And they that had eaten were about five thousand men, beside women and children.

## MARK

6: 35-44

35 And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed:

36 Send *t h e m* away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

37 He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?

38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

39 And he commanded them to make all sit down by companies upon the green grass.

40 And they sat down in ranks, by hundreds, and by fifties.

41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave *them* to his disciples to set before them; and the two fishes divided he among them all.

42 And they did

## LUKE

9: 12-17

12 And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

13 But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

14 For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company.

15 And they did so, and made them all sit down.

16 Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

17 And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

## JOHN

6: 4-15

4 And the passover, a feast of the Jews, was nigh.

5 ¶ When Jesus then lifted up *his* eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

6 And this he said to prove him: for he himself knew what he would do.

7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9 There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

10 A n d Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

12 When *t h e y* were filled, he said

MARK  
6: 35-44 (Cont.)  
all eat, and were filled.  
43 And they took up twelve baskets full of the fragments, and of the fishes.  
44 And they that did eat of the loaves were about five thousand men.

JOHN  
6: 4-15 (Cont.)  
unto his disciples, Gather up the fragments that remain, that nothing be lost.  
13 Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.  
14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.  
15 ¶ When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

DIVISION SEVEN

SECTION 76

JESUS SENDS THE APOSTLES BY BOAT BEFORE HIM; BUT HE REMAINS TO SEND THE MULTITUDE AWAY, AND TO PRAY. FROM THIS BOAT, DISTRESSED BY THE WAVES, HIS APOSTLES SEE JESUS WALKING ON THE WATER

Bethsaida and the Stormy Sea. Hebrew night of Thursday, March 30, 33 A.D. (29 A.D., Usher), 779 U.C.

FOREWORD.—After the five thousand had been fed, Jesus directed the Twelve to enter the boat and sail, or row, back to Capernaum, while he would send the multitude away. Night had already come, and a storm would soon be raging.  
The people were more willing to make Jesus their king than they were to leave him. To avoid them Jesus “withdrew again into the mountain himself, alone,” to pray. Jesus probably went to the same place to which he, with the Twelve, had gone in the early morning, where he and they had taken the rest for which they had come. There, alone, Jesus prayed through several hours of the night, while the boat carrying the Twelve was being tossed by the waves. In the fourth watch of the night—between 3 and 6 o’clock in the morning—Jesus, walking on the water, came to them in their distress. The wind and the waves have again obeyed

him who, having created them, had the power to command them.  
Peter had not waited for the wind to cease and for the waves to become calm, when he said to Jesus, “If it be thou bid me come unto thee on the water.” Peter took some steps on the water but, growing fearful of wind, his faith failed him and he began to sink. When he had cried to Jesus, “Save me,” his extended hand lifted him back into the boat, as he himself entered it; and then the calm came. They were nearer the land than they had thought; and, mooring their boat, they went ashore.  
Some copyist of Mark 6: 45 made one of two errors: (1) he may have used “to” when he should have used “from”; or (2) he may have written “Bethsaida” when he should have written “Capernaum.” Gennesaret, mentioned as the landing place by Matthew and



Mark, must have been a suburb of Capernaum. Or, if the two places were distinct and separate, the storm had driven them out of their course to Capernaum, where they

had expected to land, and had caused that the landing should be at Gennesaret. This landing was Thursday, March 30, 33 A.D. (29 A.D., Usher).

## MATTHEW

14: 22-36

22 And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

23 And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.

24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

25 And in the fourth watch of the night Jesus went unto them, walking on the sea.

26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

30 But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.

31 And immediately Jesus stretched forth *his* hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

32 And when they were come into the ship, the wind ceased.

33 Then they that were in the ship came and worshipped him, saying, Of a

## MARK

6: 45-56

45 And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people.

46 And when he had sent them away, he departed into a mountain to pray.

47 And when even was come, the ship was in the midst of the sea, and he alone on the land.

48 And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.

49 But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out:

50 For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid.

51 And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.

52 For they considered not *the miracle* of the loaves; for their heart was hardened.

53 And when they had passed over, they came into the land of Gennesaret, and drew to the shore.

54 And when they were come out of the ship, straightway they knew him.

55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

56 And whithersoever he entered, into villages, or cities, or country, they laid

## JOHN

6: 16-21

16 And when even was *now* come, his disciples went down unto the sea,

17 And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.

18 And the sea arose by reason of a great wind that blew.

19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

20 But he saith unto them, It is I; be not afraid.

21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

MATTHEW  
14: 22-36 (Cont.)

MARK  
6: 45-56 (Cont.)

truth thou art the Son of God.

34 And when they were gone over, they came into the land of Gennesaret.

35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased;

36 And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

DIVISION SEVEN

SECTION 77

JESUS IN THE SYNAGOGUE, AT CAPERNAUM, SPEAKS OF THE MANNA AND OF THE BREAD OF LIFE

Capernaum. Thursday, March 30, 33 A.D. (29 A.D., Usher).

FOREWORD.—On the day following the feeding of the five thousand, with only three days to the Passover, the synagogue in Capernaum was open for the use of the thousands of people on their way to Jerusalem, and Jesus entered it and taught.

A part of the people who had eaten of the loaves and fishes had remained at Bethsaida, notwithstanding Jesus had directed that they go back the way they had come. When daylight had come and they saw that Jesus was not there, they got into boats that had come through the storm from Tiberias, and were conveyed on a calm sea to Capernaum, seeking Jesus. They found him in

the synagogue, and wondered when he had come. Instead of answering their question as to when he had come, Jesus told them why they had come seeking him. Jesus then taught them about the manna and about the Bread of Life.

Some of the things that Jesus said that day were hard to understand; and many of his disciples deserted him. Jesus, seeing them departing, turned to the Twelve and said, "Would you also go away?" Peter's answer rings down the ages: "To whom shall we go? Thou hast the words of eternal life. Thou art the Holy One of God."

JOHN  
6: 22-71

22 The day following, when the people, which stood on the other side of the sea, saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone; 23 howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks: 24 when the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus. 25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? 26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. 27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. 28 Then said they unto him, What shall we do, that we might work the works of God? 29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. 30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? 31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. 32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth



you the true bread from heaven. 33 For the bread of God is he which cometh down from heaven, and giveth life unto the world. 34 Then they said unto him, Lord, evermore give us this bread. 35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger and he that believeth on me shall never thirst. 36 But I said unto you, That ye also have seen me, and believe not. 37 All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out. 38 For I came down from heaven, not to do mine own will, but the will of him that sent me. 39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. 40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day. 41 The Jews then murmured at him, because he said, I am the bread which came down from heaven. 42 And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven? 43 Jesus therefore answered and said unto them, Murmur not among yourselves. 44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. 45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. 46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father. 47 Verily, verily, I say unto you, He that believeth on me hath everlasting life. 48 I am that bread of life. 49 Your fathers did eat manna in the wilderness, and are dead. 50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die. 51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. 52 The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat? 53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. 55 For my flesh is meat indeed, and my blood is drink indeed. 56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. 57 As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. 58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever. 59 These things said he in the synagogue, as he taught in Capernaum. 60 Many therefore of his disciples, when they had heard *this*, said, This is a hard saying; who can hear it? 61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? 62 *What* and if ye shall see the Son of man ascend up where he was before? 63 It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life. 64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. 65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

66 From that *time* many of his disciples went back, and walked no more with him. 67 Then said Jesus unto the twelve, Will ye also go away? 68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. 69 And we believe and are sure that thou art that Christ, the Son of the living God. 70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil? 71 He spake of Judas Iscariot *the son* of Simon: for he it was that should betray him, being one of the twelve.

## DIVISION SEVEN

## SECTION 78

PHARISEES AND SCRIBES FROM JERUSALEM REPROACH JESUS  
CONCERNING A TRADITION

Capernaum. Thursday, March 30, 33 A.D. (29 A.D., Usher), 779 U.C.

FOREWORD.—On the same day, Thursday, March 30, that Jesus discussed manna and the Bread of Life in the synagogue at Capernaum; or at the latest, in the early

morning of the next day, and probably in a public eating place, Jesus heard the criticism of the Pharisees and Scribes against his disciples because of their disregard for the tra-



ditions of the elders. These had come from Jerusalem, and now they must return for the Passover, but before going they ask, "Why walk not thy disciples according to the tradition of the elders, but eat their bread with defiled hands?" This question gave Jesus the last opportunity he would have for some weeks to show them the difference between the *law* and *traditions*, and that holding to

## MATTHEW

15: 1-20

Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

4 For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.

5 But ye say, Whosoever shall say to his father or his mother, *It is a gift*, by whatsoever thou mightest be profited by me;

6 And honour not his father or his mother, *he shall be free*. Thus have ye made the commandment of God of none effect by your tradition.

7 Ye hypocrites, well did Esaias prophesy of you, saying,

8 This people draweth nigh unto me with their mouth, and honoureth me with *their* lips; but their heart is far from me.

9 But in vain they do worship me, teaching *for* doctrines the commandments of men.

10 ¶ And he called the multitude, and said unto them, Hear, and understand:

11 Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?

13 But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up.

14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

15 Then answered Peter and said unto him, Declare unto us this parable.

16 And Jesus said, Are ye also yet without understanding?

17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?

the latter they had disregarded the former.

On Friday morning, at the latest, the multitude, among them these Pharisees and Scribes, must leave Capernaum for Jerusalem, that they may be at the Passover. At the same time Jesus and the Twelve will start on their journey toward Tyre, for they must needs avoid going to Jerusalem so soon after the beheading of John the Baptist.

## MARK

7: 1-23

Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

2 And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen hands, they found fault.

3 For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders.

4 And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups, and pots, brazen vessels, and of tables.

5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me.

7 Howbeit in vain do they worship me, teaching *for* doctrines the commandments of men.

8 For laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do.

9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

10 For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:

11 But ye say, If a man shall say to his father or mother, *It is Corban*, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free*.

12 And ye suffer him no more to do aught for his father or his mother;

13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

14 ¶ And when he had called all the people *unto him*, he said unto them, Hearken unto me every one of *you*, and understand:



## MATTHEW

15: 1-20 (Cont.)

18 But those things which proceed out of the mouth come forth from the heart; and they defile the man.

19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

20 These are *the things* which defile a man: but to eat with unwashen hands defileth not a man.

## MARK

7: 1-23 (Cont.)

15 There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.

16 If any man have ears to hear, let him hear.

17 And when he was entered into the house from the people, his disciples asked him concerning the parable.

18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, *it* cannot defile him;

19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

20 And he said, That which cometh out of the man, that defileth the man.

21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

23 All these evil things come from within, and defile the man.

## DIVISION SEVEN

## SECTION 79

### JESUS LEAVES CAPERNAUM FOR TYRE, ACCOMPANIED BY THE APOSTLES

Capernaum to Tyre. Thursday or Friday, March 30 or 31, 33 A.D. (29 A.D., Usher), 779 U.C.

FOREWORD.—The people leaving Capernaum for the Passover in Jerusalem must travel about seventy-five miles. This distance could be traversed on foot in twenty-five hours, not including the hours for needed rest. Since the people must be there in time to make preparation for the Passover Supper, it is probable that most of them started on Thursday afternoon immediately after the meeting in the synagogue, which would make the time of their arrival in Jerusalem about noon of Saturday, April 1. The Pharisees and Scribes whose homes were in Jerusalem could leave later than the main crowd, for their home-people will prepare the Passover for them. The Passover must be eaten in

the Hebrew night of Sunday, April 2 (Nisan 14), corresponding to the Roman Saturday night.

John the Baptist having just been beheaded, Jesus will not go to Jerusalem to eat the Passover but will go into Tyre. This journey is about half the length of that from Capernaum to Jerusalem. Jesus and the Twelve could cover the thirty-five miles from Capernaum to Tyre in the time from Friday morning to noon on Saturday, and thus have the remaining hours of Saturday for procuring lodging and preparing the Passover Supper, to be eaten at the hour corresponding to the Passover Supper in Jerusalem.

## MATTHEW

15: 21

21 ¶Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

## MARK

7: 24

24 ¶And from thence he arose, and went into the borders of Tyre and Sidon, and entered into a house, and would have no man know *it*: but he could not be hid.

# DIVISION EIGHT

FROM THE PASSOVER TO PENTECOST IN 33 A.D. (29 A.D.,  
USHER), 779 U.C.

Division Eight begins with the healing of the daughter of the Syro-Phoenician woman and ends with the Transfiguration of Jesus.

## DIVISION EIGHT

## SECTION 80

### THE PASSOVER SUPPER IN TYRE AND THE HEALING OF THE DAUGHTER OF THE SYROPHOENICIAN WOMAN

Tyre. Hebrew evening of Sunday, April 2, 33 A.D. (29 A.D., Usher), 779 U.C.

FOREWORD.—Reasoning from analogy, and observing the historic setting, it appears certain that Jesus arrived in Tyre only a few hours before the beginning of the Passover day, and that hurried preparations had to be made for lodging and for making ready the first Passover supper which Jesus ate with the Twelve; for the apostles had not been chosen until the Pentecost which followed the Passover of 32 A.D. (28 A.D., Usher). The unleavened bread, the lamb and the bitter herbs for that supper they had to buy from

strangers. If that night was the anniversary of the first Passover, and there is no room for serious doubt, then it ought to be easy to believe that at the "Master's table" that night Jesus and his apostles ate the Passover from which table were spoken the words which were the crumbs of comfort to the woman of faith. That miracle of healing must have been performed on the Hebrew night of Sunday, April 2 (Nisan 14), 33 A.D. (29 A.D., Usher).

#### MATTHEW

15: 22-28

22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* Son of David; my daughter is grievously vexed with a devil.

23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

25 Then came she and worshipped him, saying, Lord, help me.

26 But he answered and said, It is not meet to take the children's bread, and to cast *it* to dogs.

27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

28 Then Jesus answered and said unto her, O woman, great *is* thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

#### MARK

7: 25-30

25 For a *certain* woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

26 The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.

27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast *it* unto the dogs.

28 And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.

29 And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.

30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.



## DIVISION EIGHT

## SECTION 81

JESUS GOES FROM TYRE TO SIDON, SUPPOSEDLY THROUGH  
SAREPTA (ZAREPHATH)

Probably Wednesday, April 5, 33 A.D. (29 A.D., Usher), 779 U.C.

FOREWORD.—It is reasonable to suppose that Jesus and his apostles would remain in Tyre for the two days following Passover day. One of these days was the annual Sabbath, which in that year was Monday, April 3. The second of the two days was the occasion for waiving the sheaf of first-ripe barley, and that day was Tuesday, April 4. Having meditated on the ceremonies peculiar to these two days in Hebrew history, while still in Tyre, Jesus probably started on his journey northward, determined to stop, even to tarry, in that place uppermost in his mind when he left Capernaum, the village of Zarephath, where Elijah had resided in the home of the widow to whom he had been sent for sustenance in the time of famine. Jesus had spoken of this widow and her home town the day that he was rejected in Nazareth, about one year before.

Zarephath was on the direct road from Tyre to Sidon. It is impossible to imagine that Jesus would pass by this town without thinking of his great prophet Elijah, whom he expected to see in fifty days on the Mount of Transfiguration. It is beautiful to think that on the anniversary of the dry-crossing of the Red Sea the first day of the Pentecostal period for that year, Wednesday, April 5, Jesus should arrive at the place made sacred by the some-time residence of Elijah,

and that he should remain there several of the forty days before he will end his circuit by feeding the four thousand at Gadara.

From Zarephath Jesus could look over the Southern foothills of the Lebanon range and see that part of Mount Hermon on which he expected to meet Moses and Elijah in the Transfiguration on the day of Pentecost, Wednesday, May 24, and talk with them about the death he must accomplish at Jerusalem.

How restful and full of joy must have been the sojourn of Jesus for a few days in Zarephath before going up to Sidon. The expression, "Came through Sidon," would indicate that Jesus and the Twelve journeying with him did not linger long in that commercial and manufacturing city, for about it clustered no sacred memories.

How one would like to read a record of what Jesus said and did on his journey from Tyre to Sidon, and especially the words spoken by him when in Zarephath. But all of this journey, and the events connected with it, are passed over with a record by Mark of only ten words in our King James Version. The American revision has fourteen words as follows: "And again he went out from the borders of Tyre, and came through Sidon" (Mark 7: 31).

## MARK

7: 31

31 And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.

## DIVISION EIGHT

## SECTION 82

FROM SIDON JESUS GOES THROUGH THE BORDERS OF  
DECAPOLIS

Sidon to Gadara. After the middle of the Pentecostal Period of 33 A.D. (29 A.D., Usher), 779 U.C.

FOREWORD.—Jesus probably would not have gone to Sidon on his return to his own country if he had not desired to come down through the western border of the country of Ten Cities, that he might have a closer view of the Mount of Transfiguration, to which he will return on the tenth day after feeding the four thousand.

Leaving Sidon Jesus and the Twelve would travel the much-used Roman road leading from Sidon to Damascus, through a pass in the Lebanon range of mountains. Entering the valley between Mount Lebanon

on the west, and Mount Hermon on the east, Jesus with the twelve turned toward the south, their destination being the eastern shore of the Sea of Galilee, at Gadara, where they would tarry for three days.

As they journeyed Jesus must have rested when opposite that part of Hermon to which he would soon return, and up which he would ascend on the Day of Pentecost, now fast approaching. Leaving that brief camping place, Jesus journeyed on toward the Sea of Galilee. Crowds on their way to Jerusalem to attend the Pentecost followed

Jesus, and many others from the cities and villages and country places also followed him with their afflicted ones. How far up the valley Jesus began teaching those following him, and performed the many miracles of

healing, cannot be known; but he continued this work until he came to the mountain overlooking Gadara, and then ceased not for three days.

## MATTHEW

15: 29-31

29 And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.

30 And great multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them:

31 Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

## MARK

7: 32-37

32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.

33 And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue;

34 And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.

35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published *it*;

37 And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

## DIVISION EIGHT

## SECTION 83

## JESUS FEEDS THE FOUR THOUSAND

Gadara. Sunday, May 14, 33 A.D. (29 A.D., Usher), 779 U.C.

FOREWORD.—On Friday, May 12, Jesus arrived almost certainly in the country of Gadara, doubtless visiting the very place where, a little more than six months before, he had cast the devils out of the Gadarean demoniac. Jesus may have been greeted already by that new-made disciple, whom he had directed to stay among his own people and tell them what great things the Lord had done for him. This one-time wild man, made preacher, may have told Jesus early in this three-day sojourn there something of the results of his missionary work among his own. Many of the four thousand crowding around Jesus, whether in the mountain or on the plain, may have believed in Jesus because of his faithful telling of what he had done for him.

The main purpose of the going of Jesus to the east shore of the sea of Galilee may have been to meet again that home missionary and to strengthen him for his future work. In these three days Jesus incidentally had healed many.

The people wondering remained with Jesus, even without food supply, for three days. Now they must be sent away, but they must not go hungry, lest they faint in the way.

The place had been made sacred by Jesus when he had healed the demoniac. A sacred day has arrived, the anniversary of the Smitten Rock, the fortieth day of the Pentecostal Period, which was Sunday, May 14. The day and the place will be made more sacred still by the miracle of feeding the four thousand, on seven loaves and a few little fishes. The expression, "Whence should we have so much bread," indicates that these loaves and fishes were the last of the food supply that the Twelve had brought with them. Whatever the source of these loaves and fishes, the power to multiply must come from Jesus, by whom all things had been made. As in the feeding of the five thousand, besides women and children, on the forty-seventh day before, more food had been left after all the people had been filled, than was on hand at the beginning.



MATTHEW  
15: 32-39

32 ¶Then Jesus called his disciples *unto him*, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

35 And he commanded the multitude to sit down on the ground.

36 And he took the seven loaves and the fishes, and gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were filled: and they took up of the broken *meat* that was left seven baskets full.

38 And they that did eat were four thousand men, beside women and children.

39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.

MARK  
8: 1-9

In those days the multitude being very great, and having nothing to eat, Jesus called his disciples *unto him*, and saith unto them,

2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:

3 And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.

4 And his disciples answered him, From whence can a man satisfy these *men* with bread here in the wilderness?

5 And he asked them, How many loaves have ye? And they said, Seven.

6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before *them*; and they did set *them* before the people.

7 And they had a few small fishes: and he blessed, and commanded to set them also before *them*.

8 So they did eat, and were filled: and they took up of the broken *meat* that was left seven baskets.

9 And they that had eaten were about four thousand: and he sent them away.

JESUS SAILS FROM GADARA TO MAGDALA

Magdala. Monday, May 15, 33 A.D. (29 A.D., Usher), 779 U.C.

FOREWORD.—Probably on the night following the day of feeding the 4,000, the fortieth of the Pentecostal Period, Jesus and the Twelve sailed directly across the sea of Galilee from Gadara to Magdala, the home of Mary Magdalene, after having sent the multitude away the evening before. Unlike the reverse sailing of six months or more before, there was no storm on the sea, no wind to command or waves to still. But when Jesus and the Twelve went ashore the next morn-

ing he met a storm of questions on which he found that the Pharisees and Sadducees had agreed. Jesus gave them no sign but that of Jonas, which neither they nor his disciples would understand until nearly a year hence, when he would arise from the dead.

Wonder if Mary Magdalene met Jesus at the landing, Monday, May 15, and if she waved him adieu as he sailed the next day, Tuesday, May 16, for Bethsaida on his way to the Mount of Transfiguration?

MATTHEW  
15: 39

39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.

16: 1-4

The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven.

2 He answered and said unto them, When it is evening, ye say, *It will be fair weather*: for the sky is red.

MARK  
8: 10-12

10 ¶And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.

11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation.

MATTHEW  
16: 1-4 (Cont.)

3 And in the morning, *It will be* foul weather to day: for the sky is red and lowering. O *ye* hypocrites, ye can discern the face of the sky; but can ye not *discern* the signs of the times?

4 A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas.

## DIVISION EIGHT

## SECTION 85

THE SAILING FROM MAGDALA TO BETHSAIDA WHEN JESUS  
WARNS THE TWELVE AGAINST THE LEAVEN OF  
THE PHARISEES

On the Sea. Tuesday, May 16, 33 A.D. (29 A.D., Usher), 779 U.C.

FOREWORD.—Jesus, on sailing from Magdala, turns his face toward the Mountain of Transfiguration. Jesus and the Twelve probably remained in Magdala until the morning of Tuesday, May 16, and may have been

entertained in the home of Mary Magdalene during these few hours. The sailing ended by evening, and the night in Bethsaida must have been restful, but tomorrow Jesus will perform another miracle.

MATTHEW  
16: 4-12

And he left them, and departed.

5 And when his disciples were come to the other side, they had forgotten to take bread.

6 ¶Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.

7 And they reasoned among themselves, saying, *It is* because we have taken no bread.

8 *Which* when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

10 Neither the seven loaves of the four thousand, and how many baskets ye took up?

11 How is it that ye do not understand that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

12 Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

MARK  
8: 13-21

13 And he left them, and entering into the ship again departed to the other side.

14 ¶Now *the disciples* had forgotten to take bread, neither had they in the ship with them more than one loaf.

15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.

16 And they reasoned among themselves, saying, *It is* because we have no bread.

17 And when Jesus knew *it*, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?

18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

20 And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

21 And he said unto them, How is it that ye do not understand?



## DIVISION EIGHT

## SECTION 86

## THE BLIND MAN GIVEN SIGHT

Bethsaida. Wednesday, May 17, 33 A.D. (29 A.D., Usher), 779 U.C.

FOREWORD.—Jesus and the Twelve had landed in Bethsaida, late in the day of the sailing from the starting point, Magdala, and had refreshing rest through the Hebrew night of Wednesday, May 17. Rising early in the morning Jesus found another opportunity to do a merciful deed. Some interested persons brought to Jesus a blind man and besought him to touch him. The man evidently had been blind from his birth, for when made to see he had incorrect visual judgment. Men seemed to him as tall as trees; and he judged them to be men only because they walked

about; but a second touch of the hand Divine gave him correct judgment. Having led the blind man out of Bethsaida, before giving him vision, Jesus directed him to go to his home in the country and not re-enter the village.

This miracle appears to have been the only one performed that day, nor does it appear that any miracle was performed in the six days immediately following; that is, from Thursday, May 18, to Tuesday, May 23, inclusive, as will be shown in the next section.

## MARK

8: 22-26

22 And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. 23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw aught. 24 And he looked up, and said, I see men as trees, walking. 25 After that he put *his* hands again upon his eyes, and made him look up; and he was restored, and saw every man clearly. 26 And he sent him away to his house, saying, Neither go into the town, nor tell *it* to any in the town.

## DIVISION EIGHT

## SECTION 87

JESUS, WITH THE TWELVE, JOURNEYS FROM BETHSAIDA  
TOWARDS THE MOUNT OF TRANSFIGURATION, PRAYING  
AND TEACHING AS HE GOES, BUT PERFORMING NO  
MIRACLES FOR SIX DAYS PRECEDING THE  
TRANSFIGURATION

From Bethsaida to Caesarea. From Thursday, May 18, to Tuesday, May 23, inclusive, 33 A.D. (29 A.D., Usher), 779 U.C.

FOREWORD.—The six days preceding the Transfiguration and following the day when the blind man had been made to see, were filled with journeyings, teaching and praying. Jesus and the Twelve avoided any gathering of the people in country, village or city. They must be alone in preparation for what is to follow on the seventh day, Wednesday, May 24: a miracle coming down from the sky, the visit of Heaven's citizens, the bright cloud and the voice of the Father, which nine of the Twelve would not be permitted to see and hear, nor would they know about it until Jesus had risen from the dead.

If the blind man who was made to see, and his friends, had been permitted to noise abroad the fact of the miracle that had been wrought on him, crowds could not have been restrained. No such interference came.

The journey of thirty or more miles from Bethsaida to Caesarea Philippi must have been commenced in the early morning of

Thursday, May 18, immediately after sight had been given to the blind man, and must have been ended before noon of the following day, either in one of the villages near Caesarea, or even in the city itself. The six days preceding the Transfiguration began with the day of the arrival of Jesus at Bethsaida, which was Thursday, May 18, and ended with Tuesday, May 23. On the next day, that is, on the Hebrew night of Wednesday, May 24, Jesus and Peter, James and John, will ascend the Mount of Transfiguration.

During the six memorable days, much more must have been taught by Jesus than has been recorded, or it may be that Jesus allowed his apostles to have most of the time for meditating on the recorded words spoken by him. In this section will appear the records of Matthew, Mark and Luke on the question asked by Jesus, "Who do men say that I, the Son of man, am?" Peter's answer, "Thou art the Christ, the Son of the

living God," caused Jesus to declare *it*, not *him*, the Rock on which he would build his church. The expression of Jesus, "*Keys of the kingdom of heaven*," must mean the prayers of his apostles, and of all who should believe him to be the Christ, the Son of God.

This interpretation of the expression, "The keys of the kingdom of heaven," seems to be sustained by what Matthew says in chapter 18: 18-20, where prayer is associated with "binding and loosing."

MATTHEW	MARK	LUKE
16: 13-20	8: 27-30	9: 18-21
13 When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am?	27 And Jesus went out, and his disciples, into the towns of Caesarea Philippi; and by the way he asked his disciples, saying unto them, Whom do men say that I am?	18 And it came to pass, as he was alone praying, his disciples were with him; and he asked them, saying, Whom say the people that I am?
14 And they said, Some say <i>that thou art</i> John the Baptist; some, Elias; and others, Jeremias, or one of the prophets.	28 And they answered, John the Baptist: but some say, Elias; and others, One of the prophets.	19 They answering said, John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again.
15 He saith unto them, But whom say ye that I am?	29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.	20 He said unto them, But whom say ye that I am? Peter answering said, The Christ of God.
16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.	30 And he charged them that they should tell no man of him.	21 And he straitly charged them, and commanded <i>them</i> to tell no man that thing;
17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed <i>it</i> unto thee, but my Father which is in heaven.		
18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.		
19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.		
20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.		

DIVISION EIGHT

SECTION 88

JESUS TELLS THE TWELVE THAT HE WILL BE KILLED, AND AFTER THREE DAYS WILL RISE AGAIN

At the base of Mount Hermon. Tuesday, May 23, 33 A.D. (29 A.D., Usher), 779 U.C.

FOREWORD.—Jesus on the mountain will talk with Moses and Elijah about the death that he will accomplish at Jerusalem, but he must first talk to his disciples about his approaching death. The Twelve cannot under-

stand; but the two heavenly visitors will know the fulness of the meaning of the death and resurrection of Jesus.

The Twelve were standing about Jesus when he said, "There be some of them stand-



ing here, which shall in no wise taste of death till they see the Son of man coming in his kingdom.” This means that not all of the Twelve will be living when all power in heaven and in earth shall be given Jesus. The words used by Jesus to impress the Twelve with the fact that *some* of them would live to see him come in his kingdom—to see the kingdom of God come in power—was a delicate way of saying what he knew would come to pass, that *one* of the Twelve would taste of death, by his own hands, before the glorious morning of the resurrection, even before Jesus had been crucified, therefore could not see him in his resurrection power.

The plan of salvation had not been finished until Jesus arose from the dead, at which time he entered into his kingdom. Judas alone had died before the crucifixion

of Jesus and his resurrection. All the others were spared that they might be witnesses—might see the risen Christ to whom had been given all power on that resurrection morning.

The coming in the glory of the Father, with the holy angels, as spoken by Jesus to the Twelve, was not the coming which all but one of the Twelve would, and did, live to see. The second coming of Jesus is still in the future; and all the eleven witnesses have tasted death, and are awaiting that second coming, when their bodies will be called forth from the graves in which they have long slept.

On the power which had been given Jesus at his resurrection was based the “Great Commission” to the disciples at that time and all other times.

MATTHEW  
16: 21-28

2 From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

24 Then said Jesus unto his disciples, if any *man* will come after me, let him deny himself, and take up his cross, and follow me.

25 For whosoever will lose his life for my sake shall find it.

26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

MARK  
8: 31-38

31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

32 And he spake that saying openly. And Peter took him, and began to rebuke him.

33 But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

34 And when he had called the people *unto him* with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

35 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

37 Or what shall a man give in exchange for his soul?

38 Whosoever therefore

LUKE  
9: 22-27

22 Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

23 And he said to *them* all, If any *man* will come after me, let him deny himself, and take up his cross daily, and follow me.

24 For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.

25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

26 For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and *in his* Father's, and of the holy angels.

MATTHEW 16: 21-28 (Cont.)	MARK 8: 31-38 (Cont.)	LUKE 9: 22-27 (Cont.)
	shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.	
	9: 1	
28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.	And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.	27 But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

DIVISION EIGHT

SECTION 89

THE TRANSFIGURATION OF JESUS

Mount Hermon. Wednesday, May 24, 33 A.D. (29 A.D., Usher), the Day of Pentecost, 779 U.C.

FOREWORD.—The Mount of Transfiguration beyond all question was Mount Hermon. The time was the Day of Pentecost, the anniversary of the oral delivery of the Law from Sinai. The Julian date was May 24; the corresponding Gregorian date, if retrojected, would be June 7; and the Hebrew date was Sivan 7. The week-day was Wednesday and the year was 33 A.D. (29 A.D., Usher), and the Roman year was 779 U.C.

The place of the Transfiguration was not on the highest peak of Mount Hermon, which is covered with perpetual snow; but it was at some easily accessible point of its southern, or southeastern, slope, whose air had been made balmy by the summer breezes. The journey began after Tuesday, May 23, had ended at sunset. A part of it must have been accomplished before the shades of night had climbed the mountainside. When the darkness had overtaken Jesus and his three companions, Peter, James and John, they probably sat down to rest, awaiting the coming of the moon which did not rise that night until between ten and eleven o'clock. As the moon began to shine on the mountain, Jesus and the three must have resumed their journey higher up to that place where the wondrous scene would occur. Jesus had gone to pray, and as he prayed he was transfigured before the wondering eyes of his three apostles, just now awakened from a sleep that had overpowered them when they had sat down to rest. The hour must have been well beyond midnight.

Peter, James and John saw and heard things on that mountain about which they

would not be permitted to speak until after Jesus had risen from the dead.

There need be no confusion in one's thinking about the Transfiguration, because Matthew and Mark both say, "After six days," while Luke says, "About eight days after these sayings." The first of these sayings of Jesus, in Luke's record, occurred on board the ship, in the sailing from Magdala to Bethsaida, which was Tuesday, May 16, when he warned his apostles against the "leaven of the Pharisees." The teachings of Jesus to all the Twelve continued through Tuesday, May 23, these days numbering *eight*. The six days of Matthew and Mark began with the day of the arrival of Jesus and the Twelve at Caesarea Philippi, or at one of its villages, on Thursday, May 18, and ended with Tuesday, May 23, this interval covering exactly six days.

It was in the Hebrew night of Wednesday, May 24, when Moses, the Lawgiver, and Elijah, the prophet of God, conversed with Jesus, whose countenance was changed by the brightness of the heaven-sent light, and whose raiment became white and dazzling, about the death which he would accomplish at Jerusalem. Then came the bright cloud that overshadowed the scene, and then the voice of the Father saying, "This is my beloved Son in whom I am well pleased, hear ye him."

Before the appearance of the cloud, and before the Father's words had been spoken, Peter wanted to build three tabernacles, one for Jesus, one for Moses and one for Elijah. Overcome by fear, when they heard the voice



of the Father they fell on their faces. While their vision was thus obscured the cloud had vanished and Moses and Elijah had gone back to heaven.

John, one of the three who were with Jesus at the Transfiguration, has devoted only fifteen words to that scene, as set forth in the fourth column in the "parallel" of this section. These words show clearly that John saw the "glory" and heard the voice of the Father. After Jesus had risen from the dead, not before, were Peter, James and John permitted to tell, even the nine other apostles, what they had seen and heard on the mountain. The records of Matthew, Mark and Luke were based on what had been told them by the highly favored three, after the time

limit that had been placed on them by Jesus had expired—he had risen from the dead.

Peter has left his record of the Transfiguration in his Second Epistle, 1: 16-18. His words are definite and strong, and are placed here because they do not belong to either of the four columns: "For we have not followed cunningly devised fables, when we made known unto you the power and the coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, 'This is my beloved Son in whom I am well pleased.' And this voice which came from heaven we heard, when we were with him in the holy mount."

## MATTHEW

17: 1-8

And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart,

2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

3 And, behold, there appeared unto them Moses and Elias talking with him.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

6 And when the disciples heard it, they fell on their face, and were sore afraid.

## MARK

9: 2-8

2 ¶ And after six days Jesus taketh *with him* Peter, and James, and John, and leadeth them up into a high mountain apart by themselves: and he was transfigured before them.

3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

4 And there appeared unto them Elias with Moses: and they were talking with Jesus.

5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

6 For he wist not what to say; for they were sore afraid.

7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

8 And suddenly,

## LUKE

9: 28-36

28 ¶ And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray.

29 And as he prayed, the fashion of his countenance was altered, and his raiment *was* white and glistening.

30 And, behold, there talked with him two men, which were Moses and Elias:

31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

32 But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias:

## JOHN

1: 14

14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

MATTHEW 17: 1-8 (Cont.)	MARK 9: 2-8 (Cont.)	LUKE 9: 28-36 (Cont.)
7 And Jesus came and touched them, and said, Arise, and be not afraid.	when they had looked round about, they saw no man any more, save Jesus only with themselves.	not knowing what he said. 34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. 35 And there came a voice out of the cloud, saying, This is my beloved Son: hear him. 36 And when the voice was past, Jesus was found alone. And they kept <i>it</i> close, and told no man in those days any of those things which they had seen.



# DIVISION NINE

## FROM THE TRANSFIGURATION TO THE CRUCIFIXION OF JESUS

The time interval covered in this Division was from the Day of Pentecost, Wednesday, May 24, 33 A.D. (29 A.D., Usher), 779 U.C., to Passover Day, Thursday, March 22, 34 A.D. (30 A.D., Usher), 780 U.C., not inclusive.

### DIVISION NINE

### SECTION 90

### JESUS, PETER, JAMES AND JOHN COME DOWN THE MOUNTAIN AFTER THE TRANSFIGURATION

Southern Slope of Mount Hermon. Thursday, May 25, 33 A.D. (29 A.D., Usher), 779 U.C.

FOREWORD.—What Luke has written gives us the length of the stay on the mountain. He shows that Jesus and the three remained on the mountain through all of Wednesday, May 24, and that they came down the mountain on the next day, Thursday, May 25.

The only recorded words spoken by Jesus to the three while they remained on the mountain after the Transfiguration were, "Arise, and be not afraid." During the more than twenty-four hours between the Transfiguration and the descent, Jesus must have spoken other words to the three which are not of record. Most of these hours may have been spent in quietness and rest. They probably carried food with them for the time

they would be absent; and their water supply must have come from some spring bursting out of the mountainside.

Having rested through the Hebrew night of Thursday, May 25, and having partaken of a simple morning meal, the return journey was commenced at an early hour of that day. All that is recorded of that return trip appears below. At the baptism of Jesus it appears that John was enjoined not to tell what he had seen and heard until he should see him again. As they came down the Mount of Transfiguration, Jesus said to Peter, James and John, "Tell no man what things you have seen till the Son of man be risen from the dead."

#### MATTHEW

17: 9-13

9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

10 And his disciples asked him, saying, Why then say the scribes that Elias must first come?

11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things.

12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.

13 Then the disciples understood that he spake unto them of John the Baptist.

#### MARK

9: 9-13

9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

11 And they asked him, saying, Why say the scribes that Elias must first come?

12 And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought.

13 But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

#### LUKE

9: 36

36 And when the voice was past, Jesus was found alone. And they kept *it* close, and told no man in those days any of those things which they had seen.

DIVISION NINE

SECTION 91

THE DEMONIAK BOY WHOM THE NINE APOSTLES, AT THE FOOT OF THE MOUNTAIN, COULD NOT HEAL

At Mount Hermon. Thursday, May 25, 33 A.D. (29 A.D., Usher), 779 U.C.

FOREWORD.—Soon after Jesus, with the three, had ascended the mountain to be trans-figured, the people must have heard something of the restoration of sight to the blind man on the seventh day before; for, at an early hour on the next day, the father of an afflicted son, and many others, had come to the camping place of the nine. Not finding Jesus, the father, so much concerned about his afflicted son, besought the nine to heal him, but they could not. During this time the epileptic boy may have had repeated at-

tacks, and all the multitude must have looked on with deep concern.

No one seems to have seen Jesus and the three as they were coming down the mountain slope, for he, with the three, was near the multitude when Andrew, or some other one of the nine, must have cried out, “The Master is here.” Jesus immediately became the center of interest. The one above all others most concerned had a double interest: an afflicted son and one who was able to heal. The three records follow.

MATTHEW 17: 14-21	MARK 9: 14-29	LUKE 9: 37-42
14 And when they were come to the multitude, there came to him a <i>certain</i> man, kneeling down to him, and saying,	14 And when he came to <i>his</i> disciples, he saw a great multitude about them, and the scribes questioning with them.	37 And it came to pass, that on the next day, when they were come down from the hill, much people met him.
15 Lord, have mercy on my son; for he is lunatic, and sore vexed: for oft-times he falleth into the fire, and oft into the water.	15 And straightway all the people, when they beheld him, were greatly amazed, and running to <i>him</i> saluted him.	38 And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son; for he is mine only child.
16 And I brought him to thy disciples, and they could not cure him.	16 And he asked the scribes, What question ye with them?	39 And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him, hardly departeth from him.
17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.	17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;	40 And I besought thy disciples to cast him out; and they could not.
18 And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.	18 And wheresoever he taketh him, he teareth him; and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.	41 And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.
19 Then came the disciples to Jesus apart, and said, Why could not we cast him out?	19 He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.	42 And as he was yet a coming, the devil threw him down, and tare <i>him</i> . And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.
20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove: and nothing shall be impossible unto you.	20 And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.	
21 Howbeit this kind goeth not out but by prayer and fasting.	21 And he asked his father, How long is it ago	



## MARK

9: 14-29 (Cont.)

since this came unto him?  
And he said, Of a child.

22 And oftentimes it hath  
cast him into the fire, and  
into the waters, to destroy  
him: but if thou canst do  
any thing, have compassion  
on us, and help us.

23 Jesus said unto him,  
If thou canst believe, all  
things *are* possible to him  
that believeth.

24 And straightway the  
father of the child cried  
out, and said with tears,  
Lord, I believe; help thou  
mine unbelief.

25 When Jesus saw that  
the people came running  
together, he rebuked the  
foul spirit, saying unto him,  
*Thou* dumb and deaf spirit,  
I charge thee, come out of  
him, and enter no more into  
him.

26 And *the spirit* cried,  
and rent him sore, and came  
out of him: and he was as  
one dead; insomuch that  
many said, He is dead.

27 But Jesus took him by  
the hand, and lifted him up;  
and he arose.

28 And when he was  
come into the house, his dis-  
ciples asked him privately,  
Why could not we cast him  
out?

29 And he said unto them,  
This kind can come forth by  
nothing, but by prayer and  
fasting.

## DIVISION NINE

## SECTION 92

FROM THE BASE OF THE MOUNT OF TRANSFIGURATION TO  
CAPERNAUM — JESUS AGAIN TALKS OF HIS DEATH  
AND RESURRECTION

A day or more after Thursday, May 25, 33 A.D. (29 A.D., Usher), 779 U.C.

FOREWORD.—Among the multitude that had come to the nine while they were waiting at the base of Mount Hermon for the return of Jesus and the three, there must have been others than the epileptic son who were in affliction of some kind. How many, if any, of them were healed has not been recorded.

The first objective of Jesus after he had come down from the mountain was Capernaum. Jesus could not have arrived at his

Capernaum home earlier than the fourth day after the Transfiguration and it may have been days later. He may have started on this homeward journey at night, that no one might know the course he had taken, "For he would not that any man should know it." The purpose of Jesus was to teach the Twelve as they walked; but of this teaching there is a common record by Matthew, Mark and Luke of only one event. This one teaching was in harmony with the con-

version that Jesus had with Moses and Elijah on the mountain: the death that he would accomplish at Jerusalem. Jesus had thus talked to the Twelve just before the Transfiguration.

In the journey, and at Capernaum, Jesus may have taught much that has not been recorded.

The one teaching recorded by the gospel writers follows.

## MATTHEW

17: 22, 23

22 And while they abode in Galilee, Jesus, said unto them, The Son of man shall be betrayed into the hands of men:

23 And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

## MARK

9: 30-32

30 And they departed thence, and passed through Galilee; and he would not that any man should know it.

31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

32 But they understood not that saying, and were afraid to ask him.

## LUKE

9: 43-45

43 And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples,

44 Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.

45 But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

## DIVISION NINE

## SECTION 93

## JESUS, THROUGH A MIRACLE, PAYS THE HALF-SHEKEL TAX

Capernaum. Early in the period between Pentecost and the Feast of Tabernacles, 33 A.D. (29 A.D. Usher), 779 U.C.

FOREWORD.—The tax gatherer in Capernaum was ready on the arrival of Jesus and the Twelve, or very soon after their arrival, to collect the half-shekel toll, or tribute, demanded of strangers, therefore not likely the temple tax. Peter, being in appearance the leading man of the Twelve, was asked by the officer, "Doth not your Master pay the half-shekel?" Peter's answer was, "Yes"; but a moment later, after he had listened to a question asked him by Jesus, and had answered, "From strangers," Jesus said, "Therefore the sons are free." Jesus did not decline to pay, but wrought a miracle that the tax might be paid for himself and Peter. The coin probably had been dropped in the sea by some one and the fish had taken it

into its mouth, but could not swallow it. That far there would be no miracle; but the miracle would be in the later fact that the same fish should be near the shore and ready to take hold of Peter's hook after Jesus had told him to cast it. Peter was not surprised to find the shekel in the fish's mouth, for Jesus had told him that it would be there. The shekel thus found provided for only the two, Jesus and Peter. If the eleven others paid the half-shekel each, it must have been out of a fund in the bag carried by Judas. Peter may have told the officer when handing him the shekel that "The sons are free," thus preventing any demand being made on the eleven others.

## MATTHEW

17: 24-27

24 And when they were come to Capernaum, they that received tribute *money* came to Peter, and said, Doth not your master pay tribute? 25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? 26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free. 27 Notwithstanding, lest we should offend them, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.



DIVISION NINE

SECTION 94

THE TWELVE IN A CONTROVERSY AS TO WHO SHOULD BE THE GREATEST

Capernaum. Early in the period between Pentecost and the Feast of Tabernacles, 33 A.D. (29 A.D., Usher), 779 U.C.

FOREWORD.—On the way from Mount Hermon to Capernaum, at a time when Jesus was supposed not to hear them, the Twelve reasoned, probably disputed, among themselves on the question of personal greatness in the kingdom, as they thought, the earthly kingdom which Jesus might establish soon. They seem to have agreed that, at the earliest opportunity, they would ask Jesus to decide the matter for them. When the opportunity came, Jesus was in a house with them only. The delegated leader having asked Jesus the question, "Who then is the greatest in the kingdom of heaven?" he surprised them by his question, "What were

ye reasoning in the way?" To this question Jesus received no answer, but he made it the occasion for teaching to the Twelve gathered around him the true nature of his kingdom, the church, which he had already set up, on the day of Pentecost, one year before, the day that he had chosen them to be apostles, and then had preached the Sermon on the Mount. The controversy about comparative greatness occurred on the way from the Mount of Transfiguration to Capernaum; but they were in Capernaum before Jesus revealed to them the fact that he knew what they had been reasoning about in the way.

MATTHEW  
18: 1-6

MARK  
9: 33-37

LUKE  
9: 46-48

At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?  
2 And Jesus called a little child unto him, and set him in the midst of them,  
3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.  
4 Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven.  
5 And whoso shall receive one such little child in my name receiveth me.  
6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea.  
18: 7-9  
7 Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!  
8 Wherefore if thy hand or thy foot offend thee, cut

33 And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way?  
34 But they held their peace: for by the way they had disputed among themselves, who *should be* the greatest.  
35 And he sat down, and called the twelve, and saith unto them, If any man desire to be first, *the same* shall be last of all, and servant of all.  
36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,  
37 Whosoever shall receive one of such children in my name, receiveth me; and whosoever shall receive me, receiveth not me, but him that sent me.  
9: 42-50  
42 And whosoever shall offend one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

46 Then there arose a reasoning among them, which of them should be greatest.  
47 And Jesus, perceiving the thought of their heart, took a child, and set him by him,  
48 And said unto them, Whosoever shall receive this child in my name receiveth me; and whosoever shall receive me, receiveth him that sent me: for he that is least among you all, the same shall be great.

## MATTHEW

18: 7-9 (Cont.)

them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

9 And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

18: 10-14

10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

11 For the Son of man is come to save that which was lost.

12 How think ye? if a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

## MARK

9: 42-50 (Cont.)

43 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

44 Where their worm dieth not, and the fire is not quenched.

45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:

46 Where their worm dieth not, and the fire is not quenched.

47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:

48 Where their worm dieth not, and the fire is not quenched.

49 For every one shall be salted with fire, and every sacrifice shall be salted with salt.

50 Salt is good: but if the salt have lost his salt-ness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

## DIVISION NINE

## SECTION 95

## JOHN'S MISTAKEN ZEAL FOR THE WORK IN THE KINGDOM

Capernaum. The same day as the event in Section 94.

FOREWORD.—In Mark's record of the teaching of Jesus about humble service and associated greatness in the kingdom, John appears to have interrupted him by telling him of one whom he had seen casting out devils in the name of Jesus and that he, or they,

forbade him because he followed not us. Luke, after writing about John's interruption, does not record the further teaching of Jesus about the affairs of the kingdom as given by both Matthew and Mark.



MARK  
9: 38-41

38 ¶And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us.  
39 But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.  
40 For he that is not against us is on our part.  
41 For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

LUKE  
9: 49-50

49 ¶And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him because he followeth not with us.  
50 And Jesus said unto him, Forbid him not: for he that is not against us is for us.

DIVISION NINE

SECTION 96

HEROD'S DECLARATION THAT JESUS WAS JOHN THE BAPTIST RISEN FROM THE DEAD

Herod in his Palace and Christ in Capernaum. Later in the Pentecostal-Tabernacle period of 33 A.D. (29 A.D., Usher), 779 U.C.

FOREWORD.—Just what were the mighty works done by Jesus and reported to Herod cannot be certainly known; but the fact that he wondered if Jesus were not John risen from the dead would indicate that these wonderful events of which he had heard had followed the beheading of John. The first great miracle wrought by Jesus after John was killed by Herod, only a few days before the Passover of 33 A.D. (29 A.D., Usher), was the feeding of the five thousand. The next was his walking on the water while a storm was raging. In the forty-three days following that Passover, the Syrophoenician's daughter was healed. In the last three days of that period Jesus cured many of their

afflictions, and on the last of these three days he fed the four thousand. Herod may have heard of all of these wonderful things soon after they had occurred. The restoration of sight to the blind man near Bethsaida; and the healing of the epileptic at the base of Mount Hermon, also may have been reported to Herod. The greater miracle, the Transfiguration, could not have been reported to him; for the three kept that event a secret until Jesus had risen from the dead. It was, probably, several days after Jesus came to Capernaum from the Mount of Transfiguration that Herod gave voice to his growing feeling that John the Baptist had risen from the dead.

MATTHEW  
14: 1, 2

At that time Herod the tetrarch heard of the fame of Jesus,  
2 And said unto his servants, This is John the Baptist; he is risen from the dead; and, therefore, mighty works do shew forth themselves in him.

MARK  
6: 14-16

14 And king Herod heard of *him* (for his name was spread abroad); and he said, That John the Baptist was risen from the dead, and, therefore, mighty works do shew forth themselves in him.  
15 Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.  
16 But when Herod heard *thereof*, he said, It is John, whom I beheaded: he is risen from the dead.

LUKE  
9: 7-9

7 Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead  
8 And of some, that Elias had appeared; and of others, that one of the old prophets was risen again.  
9 And Herod said, John have I beheaded; but who is this, of whom I hear such things? And he desired to see him.

## DIVISION NINE

## SECTION 97

## DUTY TOWARDS A SINNING BROTHER MADE PLAIN

Capernaum. Still later in the Pentecostal-Tabernacle period of 33 A.D. (29 A.D., Usher), 779 U.C.

FOREWORD.—At some time in the interval between the return of Jesus to Capernaum after his Transfiguration and his final departure from Galilee for the Feast of Tabernacles, a period of less than four months Jesus taught his disciples how to deal with a sinning brother. This teaching was, probably, near the middle of that interval; and the place must have been Capernaum.

In that teaching hour, Jesus had made plain his meaning of "the keys to the kingdom," using the same words as those addressed to Peter when he had answered, "Thou art the Christ, the Son of the living

God." "What things soever ye shall bind on earth shall be bound in heaven; and what things soever ye shall loose on earth shall be loosed in heaven." Then Jesus shows that this privilege and power shall come alone through prayers addressed to the Father in his name. Jesus had said "*Thou*" to Peter, as a representative of all believers. Jesus here says "*Ye*" to the Twelve as representatives of all believers of all subsequent ages. What Jesus said to Peter in answer to his personal question he says to all: "I say not unto thee, until seven times; but, until seventy times seven."

## MATTHEW

18: 15-20

15 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. 16 But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established. 17 And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican. 18 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven. 19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. 20 For where two or three are gathered together in my name, there am I in the midst of them.

18: 21-35

21 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? 22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. 24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. 25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. 26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. 27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. 28 But the same servant went out, and found one of his fellow servants, which owed him a hundred pence: and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest. 29 And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. 30 And he would not: but went and cast him into prison, till he should pay the debt. 31 So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done. 32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: 33 shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee? 34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. 35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.



## DIVISION NINE

## SECTION 98

## JESUS SENDS FORTH THE SEVENTY

Capernaum. Only a little while before the Feast of Tabernacles, 33 A.D. (29 A.D., Usher), 779 U.C.

FOREWORD.—Near the end of the interval between the Day of Pentecost, which was the day of the Transfiguration of Jesus and the Feast of Tabernacles, in the year 33 A.D. (29 A.D., Usher), Jesus plans to visit, for the last time, the cities and places in Galilee. Before going on this his fourth tour of Galilee, Jesus called to him seventy of his disciples, the Twelve, most likely being included in the number; and he commissioned them to go, two-and-two, before him into every city and place whither he himself was about to come. In these places mighty works had been done in the three former tours, in two of which Jesus himself led while in the other the apostles went two-and-two in the power of Jesus, himself following a little later. In this last tour of Galilee Jesus again followed his missionaries to observe the faithfulness and effectiveness of their labors and to add thereto his own preaching and teaching. The harvest was plenteous and the laborers were few. Jesus looked beyond that present need,

even beyond his death and resurrection, when he said, "Pray ye, therefore, the Lord of the harvest that he send forth laborers into his harvest."

That Jesus was in Galilee, even in Capernaum, when he empowered the seventy and sent them forth two-and-two is made evident by his words recorded in Luke 10: 13-15. When Jesus said, "Woe unto *thee* Chorazin," he must have been standing where he could see that village on the hillside only two miles north of Capernaum; when he said, "Woe unto *thee* Bethsaida," he must have turned his eyes and pointed his hand toward that little city in the plain about five miles to the northeast of Capernaum; and when he said, "And *thou* Capernaum," Jesus must have looked on those places in that city where he had done many of his mightiest works. A few months later, with his eyes fixed on Jerusalem, Jesus will weep over it and say, "If *thou* hadst known in this day, even *thou*, the things that belong unto peace!"

## LUKE

## 10: 1-11

After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

2 Therefore said he unto them, The harvest truly *is* great, but the labourers *are* few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

3 Go your ways: behold, I send you forth as lambs among wolves.

4 Carry neither purse, nor scrip, nor shoes: and salute no man by the way.

5 And into whatsoever house ye enter, first say, Peace *be* to this house.

6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

7 And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

## MATTHEW

11:20-24

20 ¶Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

21 Woe unto thee, Chorazin! woe unto thee Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

11: 25-30

25 ¶At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26 Even so, Father; for so it seemed good in thy sight.

27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*.

28 ¶Come unto me, all *ye* that labour and are heavy laden, and I will give you rest.

## LUKE

10: 1-11 (Cont.)

11 Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you.

10: 12-16

12 But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

13 Woe unto thee, Chorazin! woe unto thee, Bethsadia! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

15 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.

16 He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

10: 17-20

17 ¶And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18 And he said unto them, I beheld Satan as lightning fall from heaven.

19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you.

20 Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

10: 21-24

21 ¶In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*.

23 ¶And he turned him unto *his* disciples, and said privately, Blessed *are* the eyes which see the things that ye see:



MATTHEW  
11: 25-30 (Cont.)

29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30 For my yoke *is* easy, and my burden *is* light.

LUKE  
10: 21-24 (Cont.)

24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen *them*; and to hear those things which ye hear, and have not heard *them*.

## DIVISION NINE

## SECTION 99

THE LAWYER QUESTIONS ABOUT ETERNAL LIFE, AND IS  
GIVEN THE PARABLE OF THE GOOD SAMARITAN

Capernaum. Still nearer the Feast of Tabernacles, 33 A.D. (29 A.D., Usher), 779 U.C.

FOREWORD.—It was probably immediately after the return of the seventy that the lawyer, having listened to their report, asked Jesus, "Master, what shall I do to inherit eternal life?" The time was only a little in advance of the Feast of Tabernacles, in 33 A.D. (29 A.D., Usher), and the place, most likely was Capernaum. Jesus, having asked him to give him the substance of the Ten Commandments, which he gave in Luke 10: 27, said unto him, "Thou hast answered right; this do and thou shalt live." The lawyer, though less certain about his relationship to God asked only, "Who is my neighbor?" This question drew from Jesus the

remarkable "Parable of the Good Samaritan."

That the road which led from Jerusalem to Jericho was in Judea is no sufficient reason for concluding that this conversation between Jesus and the lawyer occurred after the Feast of Tabernacles, but earlier than the Feast of Dedication during which interval Jesus was either in Judea or Perea, mostly in the latter country. After leaving Galilee for Jerusalem to attend the Feast of Tabernacles, Jesus was never again in Galilee, except in his sixth post-resurrection appearance to the more than five hundred on the mountain which he had designated before his crucifixion.

LUKE  
10: 25-37

25 And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? 26 He said unto him, What is written in the law? how reade<sup>st</sup> thou? 27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. 28 And he said unto him, Thou hast answered right: this do, and thou shalt live. 29 But he, willing to justify himself, said unto Jesus, And who is my neighbour? 30 And Jesus answering said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead. 31 And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. 32 And likewise a Levite, when he was at the place, came and looked *on him*, and passed by on the other side. 33 But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion *on him*, 34 and went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. 35 And on the morrow when he departed, he took out two pence, and gave *them* to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee. 36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? 37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

## DIVISION NINE

## SECTION 100

# THE UNBELIEVING BROTHERS OF JESUS URGE HIM TO GO TO JERUSALEM TO THE FEAST OF TABERNACLES, AND THERE MANIFEST HIMSELF UNTO THE WORLD

Capernaum. Only a few days before the Feast of Tabernacles, 33 A.D. (29 A.D., Usher), 779 U.C.

FOREWORD.—For a whole year—from the Feast of Tabernacles in 32 A.D. (28 A.D., Usher), to the near-approaching Feast of Tabernacles in 33 A.D. (29 A.D., Usher)—Jesus has not been in Jerusalem, or in Judea. With the exception of the forty days which Jesus spent in Syrophenicia, and in the country of “ten cities,” in the upper Jordan valley, his work of teaching and healing has been in Galilee.

Now that Jesus is about to leave Galilee, never to return, except in his sixth post-resurrection appearance, it will be profitable to take a backward view of his work in this twelve-month period. Returning from the Feast of Tabernacles in 32 A.D. (28 A.D., Usher), Jesus went direct to Nazareth, where six months before he had been rejected. Even at this visit Jesus could do no mighty works because of the unbelief of the people.

Leaving Nazareth, Jesus planned and executed his second Galilean tour. This tour ended in Capernaum, having covered a period of about four months.

After a little rest, Jesus sent his apostles two and two on the third Galilean tour, empowering them to teach and heal. Just before their return Jesus had been informed that John the Baptist had been beheaded. A few hours later, the apostles returned to make their report to the Master.

Jesus interrupted these reports by saying to the Twelve, “Come ye yourselves apart into a desert place, and rest awhile.” For this rest they went by boat from Capernaum to Bethsaida, where they were met by a multitude of people, who had gone by land. These besought him to heal their sick ones. This he did and taught through some hours of the morning.

As the morning was wearing away, Jesus leaving the multitude in the plain, led his apostles up the mountain (John 6: 3) where they found the rest for which they had come through several hours, until evening was approaching.

Coming down the mountain, Jesus talked to the Twelve about the hunger of the people who had been waiting through the day. Coming to the people Jesus had the apostles seat them in an orderly way that they might easily serve them with the bread and fishes which he would supply by miraculously multiplying the five loaves and two fishes brought by the lad for his own lunch.

After the miracle of feeding Jesus sent

the apostles away by boat, while he himself remained on land. When the boat had moved out into the then calm sea, he went up into the mountain again to pray. In the fourth and last watch of the night Jesus walked on the troubled waters of the sea to the boat whose destruction was threatened by the storm. They were afraid until Jesus said, “It is I.” They knew that he was the Master of the wind and the waves and that he would save them.

The people whom he had fed returned to Capernaum and were getting ready to go to Jerusalem to attend the Passover. Jesus, in the synagogue, taught these about the manna and the bread of life. As they were departing for Jerusalem Jesus led his apostles to Tyre and there healed the daughter of the Syrophenician woman.

A few days later Jesus, on his way from Tyre to Sidon, must have stopped at Sarepta (Zarephath) a place made sacred by the fact that his prophet had been entertained there. Jesus may have remained there a good part of the time he was in Syrophenicia.

Leaving Sidon, Jesus crossed the Lebanon mountains into the country of Decapolis, through which he went southward into the country bordering the eastern shore of the sea of Galilee, where he fed the four thousand by a miracle like that performed forty-seven days before.

From the place where Jesus fed the four thousand he and the Twelve sailed across the sea to Magdala; thence he and they sailed to Bethsaida. There he restored sight to a blind man, his only miracle in the ten days preceding his transfiguration. Jesus, on his way to Mount Hermon, prayed and taught. At its base Jesus left nine of the apostles, while he and Peter, James and John ascended the mountain in the Hebrew night of the day of Pentecost that year to that place where Moses and Elijah met him and talked with him about the death he would accomplish in Jerusalem. Jesus had spoken to the Twelve on the same subject before the night of the Transfiguration.

As Jesus came down the mountain with the three, he told them not to tell others what they had seen and heard until after his resurrection. At the base of the mountain Jesus performed his first miracle after the Transfiguration.

Journeying from Hermon to Capernaum, Jesus again talks to the Twelve about his



death and resurrection. On the same journey the apostles had a controversy as to who among them should be the greatest. After their arrival in Capernaum, Jesus reproved them for this act of which they thought he knew nothing.

While in Capernaum Jesus taught the Twelve their duty toward a sinning brother. He then organized his company of seventy for the fourth and last Galilean tour, sending them forth two and two. This tour lasted three months and a few days, terminating only a few days before the Feast of Tabernacles. About the time the seventy re-

turned Jesus taught a questioning lawyer about eternal life and uttered the parable of the good Samaritan.

The Feast of Tabernacles is at hand. Those in Capernaum who expect to be in Jerusalem for the entire feast must start on their journey. Among them are the brothers of Jesus, sons born to Mary and Joseph. They ask Jesus to go with them and declare himself. The answer Jesus gave them was, "Go ye up unto the feast; I go not up yet." The feast was already in progress before Jesus started to Jerusalem, where he will arrive in the midst of the feast.

## JOHN

7: 1-9

After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him. 2 Now the Jews' feast of tabernacles was at hand. 3 His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest. 4 For *there is* no man *that* doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world. 5 For neither did his brethren believe in him. 6 Then Jesus said unto them, My time is not yet come: but your time is always ready. 7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. 8 Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come. 9 When he had said these words unto them, he abode *still* in Galilee.

## DIVISION NINE

## SECTION 101

## SURRENDER AND SELF-DENIAL ESSENTIAL TO DISCIPLESHIP

On the road from Capernaum to Jerusalem. Probably Wednesday, September 27, 33 A.D. (29 A.D., Usher), 779 U.C., the first day of the Feast of Tabernacles.

FOREWORD.—As Jesus was walking from Capernaum toward Samaria with the Twelve and probably the others who composed the seventy, a scribe expressed his desire to follow him. Jesus is leaving his home in Capernaum for the last time; and from now to the day of the crucifixion he will not have a place of his own where he may lay his head. In that respect Jesus told the scribe that the foxes and the birds of the air had the advantage over him. This may not have discouraged the unnamed scribe in his purpose to follow.

Both Matthew and Luke write of another disciple who wished to accompany Jesus on this journey who asked that he might first bury his father. If that request had been granted that disciple could not have gone with Jesus to the feast. That disciple must have understood Jesus when he insisted that he delay not for even so sacred a task. Jesus needed him to preach as they journeyed.

Luke tells of another who wanted to follow Jesus in this journey but he wished first to turn back and say farewell to those in his home. He could not return without losing his privilege to be with Jesus as he journeyed. There was need for haste, because the Feast had already begun; and no delay would be possible to any one desiring to make the journey. It appears a little doubtful whether Matthew 8: 18 belongs to this Section, or to Section 64. If it belongs to this Section, the expression, "Depart to the other side," would mean that Jesus was taking his final leave of Galilee with Perea as his objective; though he would go first to Jerusalem for the latter half of the Feast of Tabernacles and thence into Perea to begin his three-period ministry in that country. If this verse belongs to Section 64 the expression, "The other side," would mean Gadara. Whether placed in the one Section or the other, no violence is done the record, hence it appears in this Section.

## MATTHEW

8: 18-22

18 ¶Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

19 And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

20 And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

22 But Jesus said unto him, Follow me; and let the dead bury their dead.

## LUKE

9: 57-62

57 ¶And it came to pass, that, as they went in the way, a certain *man* said unto him, Lord, I will follow thee whithersoever thou goest.

58 And Jesus said unto him, Foxes have holes, and birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

60 Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

61 And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.

62 And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

## DIVISION NINE

## SECTION 102

## JESUS ENTERS SAMARIA ON HIS WAY TO THE FEAST OF TABERNACLES

In Samaria. Late Wednesday afternoon, September 27, 33 A.D. (29 A.D., Usher), 779 U.C.

FOREWORD.—Jesus had sent his brethren ahead that they might be in Jerusalem at the beginning of the Feast. After the Feast had begun, Jesus set his face to go to Jerusalem. Entering Samaria, he and his disciples are

denied the hospitality of one of the villages. John and James in resentment asked that they might call fire down from heaven to destroy the people but Jesus rebuked them. And they went to another village.

## LUKE

9: 51-56

51 ¶And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem,

52 And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.

53 And they did not receive him, because his face was as though he would go to Jerusalem.

54 And when his disciples James and John saw *this*, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?

55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

56 For the Son of man is not come to destroy men's lives, but to save *them*. And they went to another village.

## JOHN

7: 10

10 ¶But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.



## DIVISION NINE

## SECTION 103

AS JESUS JOURNEYS TOWARDS THE FEAST OF TABERNACLES,  
HE HEALS TEN LEPERS

In Samaria. Thursday, September 28, 33 A.D. (29 A.D., Usher), 779 U.C.

FOREWORD.—Jesus had passed out of Galilee into Samaria on his way to the Feast of Tabernacles in the year 33 A.D. (29 A.D., Usher), when he entered that village where there were ten lepers segregated that they might not spread the contagion. In some way they learned that Jesus of whom they had heard was passing by and to him they called, "Jesus, Master, have mercy on us!" The response given was, "Go show yourselves unto the priests." As they went they were cleansed; but only one, and he a Samaritan, returned to give thanks.

Only two other lepers had been cleansed by Jesus. The first of these cures took place on the side of the mountain, as Jesus came

down after he had preached the Sermon on the Mount. The second one was cleansed when Jesus and the Twelve were making their first tour of Galilee only a few days after he had brought back to life the dead son of the widow of Nain. The ten were healed nearly a year and a half later, and only six months before the crucifixion of Jesus.

Simon the leper, in whose home Jesus will dine on the night before his betrayal must have been one of the twelve lepers. He may have been one of the group of ten; but, if he was it is certain that it was not he who returned to give thanks for that only one was a Samaritan.

## LUKE

17: 11-19

11 And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. 12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: 13 and they lifted up *their* voices, and said, Jesus, Master, have mercy on us. 14 And when he saw *them*, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. 15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, 16 and fell down on *his* face at his feet, giving him thanks: and he was a Samaritan. 17 And Jesus answering said, Were there not ten cleansed? but where *are* the nine? 18 There are not found that returned to give glory to God, save this stranger. 19 And he said unto him, Arise, go thy way: thy faith hath made thee whole.

## DIVISION NINE

## SECTION 104

## THE PHARISEES ASK, WHEN COMETH THE KINGDOM OF GOD?

In Samaria. Thursday, September 28, 33 A.D. (29 A.D., Usher), 779 U.C.

FOREWORD.—Immediately following the healing of the lepers and apparently while Jesus and his disciples are still in Samaria, but pressing on their way to the Feast of Tabernacles in Jerusalem, some Pharisees ask him about the coming of the kingdom. The answer given by Jesus indicates that the inquiry was about his second coming and his reign as Messiah; for Jesus says, "But first he must suffer many things and be rejected of this generation." Jesus emphasizes the suddenness and the unexpectedness of his

coming; but he also shows that there will be universal acknowledgment of the fact that he has come.

Jesus, in his answer to the Pharisees, seems to indicate that before his final coming in glory he will come secretly and take to himself one as his own, leaving the other who had not accepted him to wonder where the other had gone.

This teaching of Jesus may have been given as he continued to walk toward the Feast.

## LUKE

17: 20-37

20 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: 21 neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is

within you. 22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see *it*. 23 And they shall say to you, See here; or see there: go not after *them*, nor follow *them*. 24 For as the lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son of man be in his day. 25 But first must he suffer many things, and be rejected of this generation. 26 And as it was in the days of Noe, so shall it be also in the days of the Son of man. 27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. 28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; 29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all. 30 Even thus shall it be in the day when the Son of man is revealed. 31 In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. 32 Remember Lot's wife. 33 Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it. 34 I tell you, in that night there shall be two *men* in one bed; the one shall be taken, and the other shall be left. 35 Two *women* shall be grinding together; the one shall be taken, and the other left. 36 Two *men* shall be in the field; the one shall be taken, and the other left. 37 And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body *is*, thither will the eagles be gathered together.

## DIVISION NINE

## SECTION 105

PRAYER OF THE IMPORTUNATE WIDOW, AND THE PRAYING  
OF THE PHARISEE AND THE PUBLICAN

In Samaria. The Hebrew evening of Friday, September 29, 33 A.D. (29 A.D., Usher), 779 U.C.

FOREWORD.—Immediately following his teaching concerning his second coming, apparently, Jesus while yet in Samaria but journeying on toward the Feast of Tabernacles, taught his disciples that they should always pray and not to faint, using the Parable of the Importunate Widow. Jesus teaches here that the greatest means for preparedness for his second coming is prayer. Jesus closes this parable with the question,

"Howbeit when the Son of Man cometh will he find faith on the earth?"

Having turned from his disciples to whom he had spoken about importunate prayer, Jesus addressed himself to the Pharisees who had but recently asked him about the coming of the kingdom of God, relating to them the parable of the Pharisee and the publican who had gone into the Temple to pray.

## LUKE

## 18: 1-14

And he spake a parable unto them *to this end*, that men ought always to pray, and not to faint; 2 saying, There was in a city a judge, which feared not God, neither regarded man: 3 and there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. 4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; 5 yet because this widow troubleth me, I will avenge her, lest by her continued coming she weary me. 6 And the Lord said, Hear what the unjust judge saith. 7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? 8 I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth? 9 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: 10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican. 11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican. 12 I fast twice in the week, I give tithes of all that I possess. 13 And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. 14 I tell you, this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.



## DIVISION NINE

## SECTION 106

## JESUS IN JERUSALEM AT THE FEAST OF TABERNACLES

Jerusalem. Saturday, September 30, 33 A.D. (29 A.D., Usher), 779 U.C.

FOREWORD.—The first day of the Feast of Tabernacles in 33 A.D. (29 A.D., Usher), was Wednesday, Sept. 27. The brethren of Jesus who had gone ahead must have arrived not later than Tuesday, Sept. 26, that they might be present for the ceremonies of that First Day. Jesus started later, probably on Wednesday, Sept. 27, which was the first day of the Feast of Tabernacles, but in time to enable him to arrive in Jerusalem in the midst of the Feast. Saturday, Sept. 30, was the only Hebrew sabbath in the course of that Feast of eight days. It was late on that sabbath day that Jesus gave sight to the man born blind. Other events in the life of Jesus during this Feast appear to have preceded the miracle of giving sight to the blind man which was wrought on the fourth day; but this may have occurred in the early part of that sabbath.

Jesus passing through Samaria, and not through Perea, probably arrived in Jerusalem late in the afternoon of Friday, Sept. 29. After resting through the Hebrew night of that sabbath, when the morning came Jesus entered the Temple and taught.

In the earlier days of the Feast, Jesus had

been much talked about by the assembled people, wondering if he were coming. Some said, "He is a good man," while others said, "No, but he leadeth the multitude astray." "Howbeit no man spake openly of him for fear of the Jews."

When Jesus went into the Temple that sabbath morning, he knew that the Jews were planning to kill him for a miracle wrought on the sabbath day of the Feast of Tabernacles one year before. For making the impotent man every whit whole on that sabbath day, they had sought to kill Jesus at that time; and they had remembered that miracle throughout the year, and for it would yet kill him if they could. In the face of all this hatred Jesus spoke boldly.

The mob spirit born at the time of healing of the impotent man, one year ago, was revived in the hearts of his enemies and their hands were again ready to be stained with his blood. These words from Nicodemus, "Doth our law judge a man except it first hear from himself and know what he doeth?" dispersed the mob and sent the members of the Sanhedrin, every one to his own house.

## JOHN

7: 11-36

11 Then the Jews sought him at the feast, and said, Where is he? 12 And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people. 13 Howbeit no man spake openly of him for fear of the Jews.

14 Now about the midst of the feast Jesus went up into the temple, and taught. 15 And the Jews marvelled, saying, How knoweth this man letters, having never learned? 16 Jesus answered them, and said, My doctrine is not mine, but his that sent me. 17 If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself. 18 He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. 19 Did not Moses give you the law, and *yet* none of you keepeth the law? Why go ye about to kill me? 20 The people answered and said, Thou hast a devil: who goeth about to kill thee? 21 Jesus answered and said unto them, I have done one work, and ye all marvel. 22 Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man. 23 If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man ever whit whole on the sabbath day? 24 Judge not according to the appearance, but judge righteous judgment. 25 Then said some of them of Jerusalem, Is not this he, whom they seek to kill? 26 But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ? 27 Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is. 28 Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. 29 But I know him; for I am from him, and he hath sent me. 30 Then they sought to take him: but no man laid hands on him, because his hour was not yet come. 31 And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this *man* hath done?

32 The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him. 33 Then said Jesus unto them, Yet a little while am I with you, and *then* I go unto him that sent me. 34 Ye shall seek me, and shall not find *me*: and where I am, *thither* ye cannot come. 35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles? 36 What *manner* of saying is this that he said, Ye shall seek me, and shall not find *me*: and where I am, *thither* ye cannot come?

7: 45-53

45 Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? 46 The officers answered, Never man spake like this man. 47 Then answered them the Pharisees, Are ye also deceived? 48 Have any of the rulers or of the Pharisees believed on him? 49 But this people who knoweth not the law are cursed. 50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them,) 51 Doth our law judge *any* man, before it hear him, and know what he doeth? 52 They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet. 53 And every man went unto his own house.

## DIVISION NINE

## SECTION 107

### TO THE MAN BORN BLIND, SIGHT IS GIVEN ON THE SABBATH DAY, THE FOURTH DAY OF THE FEAST

Jerusalem. Saturday, September 30, 33 A.D. (29 A.D., Usher), 779 U.C.

FOREWORD.—If the scene in the Temple, set forth in the preceding section, occurred on the sabbath day, in the midst of the Feast, then the giving of sight to the man born blind belongs here in order of sequence. Certainly John 7: 37-44 belongs to the last day of the Feast. Just as certainly John 7: 10-36 and 7: 45-53 either belong to the Hebrew sabbath, April 30, or these events occurred one day, or not more than two days, before the sabbath, as they must have preceded the miracle of restoration of sight to the man born blind. It appears that all the other events of that Feast week, given by John, followed that sabbath day, and occurred between Saturday, April 30, and Wednesday, May 4, the latter date included.

Since the conclusion is almost unavoidable that Jesus gave sight to the man born blind on the sabbath that Nicodemus dispersed the mob and sent the members of the Sanhedrin

to their respective homes, the event of John 9: 1-41 may be placed in the afternoon of that sabbath day, after Nicodemus had quieted the storm of hate raging in the minds of the enemy-Jews.

Jesus probably was passing out of the Temple when some one of his disciples called his attention to the blind man, that disciple having learned in some way that he had been born blind. In spite of the fact that Jesus had just now seen that the Jews were ready to kill him for a deed one year old—the healing of the impotent man—a miracle wrought on the sabbath day of the Feast of Tabernacles in 32 A.D. (28 A.D., Usher), he is ready to do another more wonderful miracle on this another sabbath day. For this miracle no serious complaint will be made against Jesus nor will his enemies attempt to kill him.

## JOHN

9: 1-41

And as *Jesus* passed by, he saw a man which was blind from *his* birth. 2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? 3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. 4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work. 5 As long as I am in the world, I am the light of the world. 6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, 7 and said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

8 The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? 9 Some said, This is he: others *said*,



He is like him: *but* he said, I am *he*. 10 Therefore said they unto him, How were thine eyes opened? 11 He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. 12 Then said they unto him, Where is he? He said, I know not.

13 They brought to the Pharisees him that aforetime was blind. 14 And it was the sabbath day when Jesus made the clay, and opened his eyes. 15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. 16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them. 17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet. 18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. 19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? 20 His parents answered them and said, We know that this is our son, and that he was born blind: 21 but by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself. 22 These *words* spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. 23 Therefore said his parents, He is of age; ask him. 24 Then again called they the man that was blind, and saith unto him, Give God the praise; we know that this man is a sinner. 25 He answered and said, Whether he be a sinner *or no*, I know not: one thing I know, that, whereas I was blind, now I see. 26 Then said they to him again, What did he to thee? how opened he thine eyes? 27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear *it* again? will ye also be his disciples? 28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. 29 We know that God spake unto Moses: *as for this fellow*, we know not from whence he is. 30 The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes. 31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. 32 Since the world began was it not heard that any man opened the eyes of one that was born blind. 33 If this man were not of God, he could do nothing. 34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out. 35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? 36 He answered and said, Who is he, Lord, that I might believe on him? 37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. 38 And he said, Lord, I believe. And he worshipped him.

39 And Jesus said, For Judgment I am come into this world, that they which see not might see; and that they which see might be made blind. 40 And *some* of the Pharisees which were with him heard these words, and said unto him, Are we blind also? 41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

## DIVISION NINE

## SECTION 108

## JESUS TEACHES THAT HE WILL DIE FOR HIS FLOCK AND COME BACK TO LIFE AGAIN

Jerusalem. Probably toward the end of Saturday, September 30, 33 A.D. (29 A.D., Usher), 779 U.C.

FOREWORD.—The teaching of John 10: 1-21 appears to have followed immediately the miracle of giving sight to the man born blind. The people who heard him were familiar with the sheep-and-shepherd part of his discourse, but they could not understand

when Jesus said, "Therefore doth the Father love me, because I lay down my life that I may take it again." Some of his hearers said, "He hath a devil." Others said, "Can a devil open the eyes of the blind?"

JOHN  
10: 1-21

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. 2 But he that entereth in by the door is the shepherd of the sheep. 3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. 4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. 5 And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. 6 This parable spake Jesus unto them; but they understood not what things they were which he spake unto them. 7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. 8 All that ever came before me are thieves and robbers: but the sheep did not hear them. 9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. 10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it* more abundantly. 11 I am the good shepherd: the good shepherd giveth his life for the sheep. 12 But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. 13 The hireling fleeth, because he is an hireling, and careth not for the sheep. 14 I am the good shepherd, and know my *sheep*, and am known of mine. 15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. 16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd. 17 Therefore doth my Father love me, because I lay down my life, that I might take it up again. 18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

19 There was a division therefore again among the Jews for these sayings. 20 And many of them said, He hath a devil, and is mad; why hear ye him? 21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

## DIVISION NINE

## SECTION 109

## THE WOMAN TAKEN IN ADULTERY

Jerusalem. Probably Sunday, October 1, 33 A.D. (29 A.D., Usher), 779 U.C., the fifth day of the Feast.

FOREWORD.—Jesus had spent a good part of the sabbath, Sept. 30, 33 A.D. (29 A.D., Usher), in the Temple teaching; and, as he was going out of the Temple, he gave sight to the beggar who was born blind. Jesus then taught of his death and resurrection. Having finished his work on that middle day of the Feast of Tabernacles, "Jesus went unto the Mount of Olives." He must have spent the Hebrew night of Sunday, October 1, in the Bethany home, with his three friends, Martha, Mary and Lazarus. These three probably became disciples of Jesus during his Judean ministry at some time between the Passover, April 13, 32 A.D. (28 A.D., Usher), and about forty-three days later. In that period Jesus must have gone often to this home for rest and refreshment; for, from the moment their discipleship began, there must have been a welcome for Jesus at any time. When Jesus was at the Feast of Tabernacles, 32 A.D. (28 A.D., Usher), he may have made one or more visits to the Bethany home. During the intervening year Jesus

has not been in Jerusalem, being in Tyre at the Passover of 33 A.D. (29 A.D., Usher).

After a restful night in the Mount of Olives, almost certainly in the Bethany home, Jesus returned to Jerusalem in the early morning of Sunday, October 1, and entered the Temple to teach.

It must have been in the forenoon of that day when the Scribes and Pharisees brought unto Jesus a woman taken in adultery. When they had recited to him the law of Moses touching such a case, the penalty being death by stoning, they asked him, "What sayest thou?" They wanted such an answer from Jesus as would enable them to accuse him to the Sanhedrin. Jesus, as if he had not heard them, stooped down and wrote on the ground—Did he not write, "Let him who is without sin cast the first stone?"—As Jesus straightened himself, they repeated their question, not knowing what he had written, and he answered orally, "Let him who is without sin cast the first stone." As Jesus finished his sentence of condemnation, not of the



woman but of her accusers, he stooped down and wrote again, probably the same words that he had written before. Lashed by their guilty consciences, those who came to accuse, were driven out one by one. What hope to the sinning woman! When Jesus, after looking around and seeing none of her

accusers, said to her, "Neither do I condemn thee; go and sin no more." This woman may have been one of the five hundred on the mountain in Galilee who heard their resurrected Lord say, "Go into all the world and preach the gospel."

JOHN

8: 1-11

Jesus went unto the mount of Olives. 2 Early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. 3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, 4 they say unto him, Master, this woman was taken in adultery, in the very act. 5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou? 6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *as though he had heard them not*.

7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. 8 And again he stooped down, and wrote on the ground. 9 And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst. 10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? 11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

## DIVISION NINE

## SECTION 110

JESUS TEACHES AGAIN IN THE TEMPLE AND THE JEWS  
AGAIN ATTEMPT TO STONE HIM

Jerusalem. Wednesday, October 4, 33 A.D. (29 A.D., Usher), 779 U.C., the last day of the Feast of Tabernacles.

FOREWORD.—After the object-lesson given in the preceding section, which was on the fifth day of the Feast, October 1, 33 A.D. (29 A.D., Usher), it appears that Jesus must have rested the following two days, probably in the Bethany home, for the remaining records, part in this section and part in the section to follow, seem to belong to the last day of the Feast, Wednesday, October 4.

It must have been in the early morning of the last day of the Feast, a great day, that Jesus said, "If any man thirst let him come unto me and drink." This outcry, this invitation, together with other words not recorded, led many to say, "This is the prophet"; while others said, "This is the Christ."

Others, not knowing that Jesus was a descendant of David, and that he had been born in Bethlehem, asked, "Shall Christ come out of Galilee?"

Later in that day Jesus cried out, "I am the Light of the World." For what Jesus has said up to this moment, no man is so angry as to lay hands on him. But the words of Jesus a little later, "Ye are of your father, the devil, and the lusts of your father ye will do," and other words spoken by Jesus so enraged the Jews that they took up stones to cast at him, but they were not able to hurt him. Jesus then left the Temple not to return again until the Feast of Dedication a few weeks later.

JOHN

7: 37-44

37 In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. 38 He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. 39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given*; because that Jesus was not yet glorified.)

40 Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet. 41 Others said, This is the Christ. But some said, shall Christ come out of Galilee? 42 Hath not the Scripture said, That Christ cometh of the seed



of David, and out of the town of Bethlehem, where David was? 43 So there was a division among the people because of him. 44 And some of them would have taken him; but no man laid hands on him.

## 8: 12-43

12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. 13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true. 14 Jesus answered and said unto them, Though I bear record of myself, *yet* my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. 15 Ye judge after the flesh; I judge no man. 16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me. 17 It is also written in your law, that the testimony of two men is true. 18 I am one that bear witness of myself, and the Father that sent me beareth witness of me. 19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also. 20 These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come. 21 Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come. 22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come. 23 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world. 24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins. 25 Then said they unto him, Who art thou? And Jesus saith unto them, Even *the same* that I said unto you from the beginning. 26 I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him. 27 They understood not that he spake to them of the Father. 28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself; but as my Father hath taught me, I speak these things. 29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him. 30 As he spake these words, many believed on him. 31 Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed; 32 And ye shall know the truth, and the truth shall make you free.

33 They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? 34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. 35 And the servant abideth not in the house for ever: *but* the Son abideth ever. 36 If the Son therefore shall make you free, ye shall be free indeed. 37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. 38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father. 39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. 40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. 41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, *even* God. 42 Jesus said unto them, If God were your Father, ye would love me; for I proceeded forth and came from God; neither came I of myself, but he sent me. 43 Why do ye not understand my speech? *even* because ye cannot hear my word.

## 8: 44-59

44 Ye are of *your* father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. 45 And because I tell *you* the truth, ye believe me not. 46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? 47 He that is of God heareth God's words; ye therefore hear *them* not, because ye are not of God. 48 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil? 49 Jesus answered, I have not a devil; but I honour my Father, and ye do dishonor me. 50 And I seek not mine own glory: there is one that seeketh and judgeth. 51 Verily, verily, I say unto you, If a man keep my saying, he shall never see death. 52 Then said the Jews unto him, Now



we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. 53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? 54 Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God: 55 Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying. 56 Your father Abraham rejoiced to see my day: and he saw *it*, and was glad. 57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? 58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. 59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

## DIVISION NINE

## SECTION 111

### LEAVING JERUSALEM, ON THE LAST DAY OF THE FEAST, JESUS GOES TO THE BETHANY HOME

Bethany. Afternoon of Wednesday, October 4, 33 A.D. (29 A.D., Usher), 779 U.C.

FOREWORD.—Escaping the mob in the Temple on the last day of the Feast of Tabernacles, Wednesday, October 4, 33 A.D. (29 A.D., Usher), Jesus departs from Jerusalem to go to Perea; but he stops again in the Bethany home. While there Jesus hears

Martha's complaint, and then commends Mary. Jesus probably remained in Bethany only through the Hebrew night of October 5, continuing his journey to Perea in the early morning of that day.

LUKE

10: 38-42

38 Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. 39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. 40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. 41 And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: 42 but one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her.

## DIVISION NINE

## SECTION 112

### JESUS JOURNEYS INTO PEREA AND THERE TEACHES CONCERNING DIVORCE

Perea. Probably Thursday, October 5, 33 A.D. (29 A.D., Usher), 779 U.C.

FOREWORD.—The Feast of Tabernacles having ended, Jesus, on his way to Perea, spent the night in Bethany, and the next day doubtless continued his journey, of which both Matthew and Mark speak. Each of these gospel writers has skipped in his record the trip through Samaria; the arrival in Jerusalem in the midst of the Feast; the teaching and the miracle-working which Jesus did during the continuance of the Feast; and the double attempt of the Jews to put him to death, the first of the two attempts being on the fourth day of the Feast, while the

second attempt was made on the eighth day of the Feast. Both Matthew and Mark leap from the end of the Galilean ministrations into the beginning of the Perea ministry, and the first record they make is, "The teaching of Jesus concerning divorce."

Jesus and the Twelve, and likely the entire Seventy, probably crossed the Jordan before the Hebrew night of Thursday, October 5, 33 A.D. (29 A.D., Usher). It was probably on the morning of the next day that the Pharisees came with their question about divorce.

## MATTHEW

19: 1-9

And it came to pass, *that* when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea beyond Jordan;

2 And great multitudes followed him; and he healed them there.

3 ¶The Pharisees also came unto him tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

4 And he answered and said unto them, Have ye not read, that he which made *them* at the beginning made them male and female,

5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

8 He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

9 And I say unto you, Whosoever shall put away his wife, except *it* be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

19: 10-12

10 ¶His disciples say unto him, If the case of the man be so with *his* wife, it is not good to marry.

11 But he said unto them, All *men* cannot receive this saying, save *they* to whom it is given.

12 For there are some eunuchs, which were so born from *their* mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.

## MARK

10: 1-12

And he arose from thence, and cometh into the coasts of Judea by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.

2 ¶And the Pharisees came to him, and asked him, Is it lawful for a man to put away *his* wife? tempting him.

3 And he answered and said unto them, What did Moses command you?

4 And they said, Moses suffered to write a bill of divorcement, and to put *her* away.

5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept.

6 But from the beginning of the creation God made them male and female.

7 For this cause shall a man leave his father and mother, and cleave to his wife:

8 And they twain shall be one flesh: so then they are no more twain, but one flesh.

9 What therefore God hath joined together, let not man put asunder.

10 And in the house his disciples asked him again of the same *matter*.

11 And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

## DIVISION NINE

## SECTION 113

## JESUS AGAIN GIVES THE MODEL PRAYER; AND ENCOURAGES HIS DISCIPLES TO PRAY

In Perea, at some time between the Feast of Tabernacles and the Feast of Dedication, but nearer the former, in 33 A.D. (29 A.D., Usher), 779 U.C. (Between October 5 and December 5.)

FOREWORD.—Jesus himself had ended his prayer. The disciples came to him and asked him to teach them how to pray, as John had taught his disciples. As Jesus began, they

must have recalled the fact that, on another occasion, Jesus had thus taught them. In addition to giving them again the form, Jesus taught them that they should keep on



praying—importunity brought the bread. Ask, seek and knock.

It is impossible to give the date and week-day of all events in that part of the Perean ministry, between the end of the Feast of

Tabernacles and the Feast of Dedication, in 33 A.D. (29 A.D., Usher), both of which Jesus attended. The orderly arrangement of these events, however, seems possible.

## LUKE

11: 1-13

1 And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. 2 And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. 3 Give us day by day our daily bread. 4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil. 5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; 6 for a friend of mine in his journey is come to me, and I have nothing to set before him? 7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. 8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. 9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. 10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. 11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent? 12 Or if he shall ask an egg, will he offer him a scorpion? 13 If ye then, being evil, know how to give good gifts unto your children; how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

## DIVISION NINE

## SECTION 114

GIVING HEARING AND VOICE TO A DEAF AND DUMB MAN,  
THE MULTITUDE MARVEL, BUT THE FEW SAY, "BY  
BEELZEBUB, THE PRINCE OF DEVILS, HE CASTETH  
OUT DEVILS" — THE DOOM OF THE DIVIDED  
HOUSE

Perea. Between October 5 and December 5, 33 A.D. (29 A.D., Usher), 779 U.C. In first part of the Perean ministry.

FOREWORD.—When the few, in order to counteract the marveling of the multitude, had declared again that Jesus was in league with the devil, he with one master-stroke destroyed the power of their statement. The divided house declaration, and the statement by Jesus that his miracle had been wrought through the power of God stopped their *criticism*; but presently they will ask for a *sign*.

Jesus then told of the man out of whom had gone an unclean spirit, but who had not

given his heart to the Holy Spirit; how that the evil spirit, returning, found his recent home swept and garnished, and empty, and entered into the man again, carrying seven other spirits more wicked than himself. Thus Jesus taught the danger of *reformation* without *regeneration*.

The outcry of a certain woman in the crowd gave to Jesus the opportunity to say, "Blessed are they that hear the word of God, and keep it."

## LUKE

11: 14-28

14 And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. 15 But some of them said, He casteth out devils through Beelzebub the chief of the devils. 16 And others, tempting *him*, sought of him a sign from heaven. 17 But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house *divided* against a house falleth. 18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils

through Beelzebub. 19 And if I by Beelzebub cast out devils, by whom do your sons cast *them* out? therefore shall they be your judges. 20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. 21 When a strong man armed keepeth his palace, his goods are in peace: 22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. 23 He that is not with me is against me; and he that gathereth not with me scattereth. 24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. 25 And when he cometh, he findeth *it* swept and garnished. 26 Then goeth he, and taketh *to him* seven other spirits more wicked than himself; and they enter in, and dwell there: and the last *state* of that man is worse than the first.

27 And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. 28 But he said, Yea, rather, blessed *are* they that hear the word of God, and keep it.

## DIVISION NINE

## SECTION 115

## THIS EVIL GENERATION SEEKETH A SIGN — NONE GIVEN BUT THE SIGN OF JONAS

Perea. Still later in the interval between October 5 and December 5, 33 A.D. (29 A.D., Usher), 779 U.C.

FOREWORD.—A day later, or probably several days later, Jesus found the multitude around him again. Some one had asked of him a sign, and Jesus answered, "There shall no sign be given but the sign of Jonas." The people around Jesus knew the story of Jonah, and how, after being in the fish's belly three days and three nights, he was able by preaching to save the people of Nineveh. That sign

pointed to the three days and three nights which Jesus would spend in the grave, on coming forth from which he would have the power to save the world through the preaching of the gospel. The light of the world is Jesus.

How can any one doubt the story about Jonah, when Jesus said it was true?

## LUKE

11: 29-36

29 And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet. 30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation. 31 The queen of the south shall rise up in the judgment with the men of this generation, and condemn them for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here. 32 The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here. 33 No man, when he hath lighted a candle, putteth *it* in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light. 34 The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when *thine eye* is evil, thy body also *is* full of darkness. 35 Take heed therefore, that the light which is in thee be not darkness. 36 If thy whole body therefore *be* full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

## DIVISION NINE

## SECTION 116

## DINING WITH A PHARISEE, JESUS PRONOUNCES WOES UPON THE PHARISEES AND LAWYERS

Perea. Still later in the interval between October 5 and December 5, 33 A.D. (29 A.D. Usher), 779 U.C., in the first part of the Perea ministry.

FOREWORD.—Jesus is still in Perea. The dining in the Pharisee's house is one day, or a few days, later than the event in the preceding section. The time for Jesus to return

to Jerusalem to attend the Feast of Dedication is approaching. The invitation to dinner was given at the close of what Jesus had said in part about the sign of Jonah. The



date of the dining may have been the next day. The first woe on the Pharisees was because they passed over judgment and the love of God, and not because they tithed their income. The second woe was because they desired uppermost seats and greetings. The third woe was made to include the scribes also, and together Jesus called them hypocrites, and likened them to graves that do not appear.

A lawyer standing by said, "Master, thus saying thou reproachest us also"; and thus he drew from Jesus woes that applied to him and his fellows. They loaded the people with burdens and withheld from them the key of knowledge. May the latter not refer to the Books of the Law and the prophets, substituting therefor the traditions of men?

## LUKE

11: 37-44

37 And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat. 38 And when the Pharisee saw *it*, he marvelled that he had not first washed before dinner. 39 And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. 40 *Ye* fools, did not he, that made that which is without, make that which is within also? 41 But rather give alms of such things as ye have; and, behold, all things are clean unto you. 42 But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not leave the other undone. 43 Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets. 44 Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over *them* are not aware of *them*.

11: 45-54

45 Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also. 46 And he said, Woe unto you also, *ye* lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. 47 Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them. 48 Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres. 49 Therefore also said the wisdom of God, I will send them prophets and apostles, and *some* of them they shall slay and persecute: 50 that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; 51 from the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation. 52 Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered. 53 And as he said these things unto them, the scribes and the Pharisees began to urge *him* vehemently, and to provoke him to speak of many things: 54 laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

## DIVISION NINE

## SECTION 117

## JESUS WARNS HIS DISCIPLES AGAINST HYPOCRISY AND TELLS THEM OF GOD'S CARE FOR HIS OWN

Perea. Still later in the interval between October 5 and December 5, 33 A.D. (29 A.D., Usher), 779 U.C.

FOREWORD.—Jesus is still in the first part of his Perea ministry, and not a great distance from the Feast of Dedication, for which event he is waiting. On this another one of these passing days, Jesus finds himself surrounded by many thousands who, anxious to get a near approach to him, trode one upon another. His first words that day were addressed to his disciples: words of warning,

and words of encouragement. Jesus lays emphasis on confessing him before men, and promises that he will make confession of such open believers before the angels of God. Jesus makes it plain that the Holy Spirit will protect and teach them who trust in him. In the midst of his encouraging words to his confessing disciples, Jesus throws out a warning to all who deny him.

## LUKE

12: 1-12

In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his dis-

ciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy. 2 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. 3 Therefore, whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops. 4 And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. 5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him. 6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God? 7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows. 8 Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God. 9 But he that denieth me before men shall be denied before the angels of God. 10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven. 11 And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: 12 For the Holy Ghost shall teach you in the same hour what ye ought to say.

## DIVISION NINE

## SECTION 118

## JESUS SPEAKS OF HOARDING AND COVETOUSNESS, AND GIVES THE PARABLE OF THE CERTAIN RICH FARMER

Perea. Still later in the first part of the Perea ministry, later in the interval between October 5 and December 5, 33 A.D. (29 A.D., Usher), 779 U.C.

FOREWORD.—Continuing his discourse, the first part of which is in the preceding section, Jesus teaches that a man's life consisteth not in the abundance of the things which he possesseth, but in his richness toward God. This part of his discourse was

illustrated by the story of the man who had laid up treasures for himself, and had said to himself, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry."

## LUKE

12: 13-21

13 And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. 14 And he said unto him, Man, who made me a judge or a divider over you? 15 And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. 16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: 17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? 18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. 19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. 20 But God said unto him, *Thou fool*, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? 21 So is he that layeth up treasure for himself, and is not rich toward God.

## DIVISION NINE

## SECTION 119

## JESUS TEACHES GOD'S CARE FOR HIS CREATURES AND HIS PLANTS, TO SHOW HIS DISCIPLES THAT HE CARETH FOR THEM

Perea. Still in the first part of the Perea ministry, and later in the interval between October 5 and December 5, 33 A.D. (29 A.D., Usher), 779 U.C.

FOREWORD.—Jesus, continuing his discourse recorded in part in the two preceding sections, said to his disciples, "Life is more than food and the body than raiment"; and later added, "Your Father knoweth that ye

have need of these things." Knowing the Father's ability and willingness, Jesus said, "Seek ye the kingdom of God; and all these things will be added unto you."

In a later part of this discourse, Jesus tells



of his second coming, and gives these words of warning: "Be ye also ready; for in an hour when ye think not the Son of man cometh."

Jesus closes the work of that day with admonition to faithfulness; and gives a warning to the unfaithful.

## LUKE

12: 22-59

22 And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. 23 The life is more than meat, and the body *is more* than raiment. 24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? 25 And which of you with taking thought can add to his stature one cubit? 26 If ye then be not able to do that thing which is least, why take ye thought for the rest? 27 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. 28 If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more *will he clothe* you, O ye of little faith? 29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. 30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

31 But rather seek ye the kingdom of God; and all these things shall be added unto you. 32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. 33 Sell that ye have, and give alms; provide yourself bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. 34 For where your treasure is, there will your heart be also. 35 Let your loins be girded about, and *your* lights burning; 36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately. 37 Blessed *are* those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. 38 And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants. 39 And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. 40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

41 Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all? 42 And the Lord said, Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them their* portion of meat in due season? 43 Blessed *is* that servant, whom his lord when he cometh shall find so doing. 44 Of a truth I say unto you, that he will make him ruler over all that he hath. 45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; 46 The lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. 47 And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*. 48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more.

49 I am come to send fire on the earth; and what will I, if it be already kindled? 50 But I have a baptism to be baptised with; and how am I straitened till it be accomplished! 51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: 52 For from henceforth there shall be five in one house divided, three against two, and two against three. 53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.

54 And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. 55 And when *ye see* the south wind blow, ye say, There will be heat; and it cometh to pass. 56 Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time? 57 Yea, and why even of yourselves judge ye not what is right?



58 When thou goest with thine adversary to the magistrate, *as thou art* in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. 59 I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

## DIVISION NINE

## SECTION 120

## REPENT OR PERISH; PARABLE OF THE BARREN FIG TREE

Perea. Near the end of the interval between October 5 and December 5, 33 A.D. (29 A.D., Usher), 779 U.C. Near the end of the first part of the Perean ministry.

FOREWORD.—The report that Pilate had killed some Galileans who had come to Jerusalem to offer sacrifice appears to have been made to Jesus while he was still in Perea. The killing had occurred probably soon after the departure of Jesus from Jerusalem to Perea immediately following the Feast of Tabernacles, in 33 A.D. (29 A.D., Usher). Pilate had been governor of Judea for not more than three years. This deed was done within that three years, and probably had been done in the latter part of his third year, since Jesus has just now been told about it by some people who had only recently come from Jerusalem. Jesus teaches that this tragedy had not come upon them because they were sinners above all Galileans, as some of the people now hearing about it might think. Jesus then said, "Except ye repent, ye

shall all in like manner perish." This death of which Jesus speaks would be an eternal tragedy.

Jesus then brought to their memory an older event, the killing of eighteen by the falling tower of Siloam, but not because they were greater sinners than others living in Jerusalem. The time of this latter tragedy seems not to be known; the place must have been at, or very near, the Pool of Siloam, just outside the eastern wall of Jerusalem. Again Jesus teaches the importance of repentance, or suffer eternal death.

The parable of the barren fig tree shows God's willingness to wait while his representatives labor with the unrepentant to bring them into repentance and have them become fruit-bearers.

## LUKE

13: 1-9

There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. 2 And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? 3 I tell you, Nay: but, except ye repent, ye shall all likewise perish. 4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? 5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

6 He spake also this parable; A certain *man* had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. 7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? 8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: 9 And if it bear fruit, *well*: and if not, *then* after that thou shalt cut it down.

## DIVISION NINE

## SECTION 121

JESUS HEALS THE INFIRM WOMAN ON THE SABBATH DAY;  
AND GIVES THE PARABLES OF THE MUSTARD  
SEED AND THE LEAVEN

Perea. The last recorded event in the first part of the Perean ministry, on either November 25 or December 2, 33 A.D. (29 A.D., Usher), 779 U.C., both Hebrew Sabbaths.

FOREWORD.—With this miracle and these parables, Jesus ends the first period of his Perea ministry which intervened between the Feast of Tabernacles and the Feast of Dedication. The Feast of Dedication that year, 33 A.D. (29 A.D., Usher), occurred on

Tuesday, December 5. The sabbath day on which Jesus healed the woman whose infirmity had oppressed her eighteen years, was probably November 25, just ten days in advance of the Feast of Dedication. Or it may have occurred on Saturday, December 2, just



three days before the Feast of Dedication.

There appears to be no record of what Jesus said or did during this interval, if it were either ten days or three days. He may have spent those days in resting, except that part occupied in journeying from Perea to Jerusalem.

Jesus may have come from Perea to Bethany on the day following his miracle on the miserable woman, to find another welcome in the home of Martha, Mary and Lazarus. John tells us that Jesus was at the Feast of

Dedication in the Temple and in Solomon's porch, which we now can know was Tuesday, December 5, 33 A.D. (29 A.D., Usher).

When the woman had been healed, and was happy, the indignant ruler of the synagogue said to the wondering people, "There are six days in which men ought to work; in them, therefore, come and be healed." Jesus put him to shame with his answer. Then all the multitude rejoiced. Only Luke has written of this period of the Perean ministry of Jesus.

### LUKE

13: 10-17

10 And he was teaching in one of the synagogues on the sabbath.

11 And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself*. 12 And when Jesus saw her, he called *her* to *him*, and said unto her, Woman, thou art loosed from thine infirmity. 13 And he laid *his* hands on her: and immediately she was made straight, and glorified God. 14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day. 15 The Lord then answered him, and said, *Thou* hypocrite, doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering? 16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day? 17 And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

13: 18-21

18 Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it? 19 It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it. 20 And again he said, Whereunto shall I liken the kingdom of God? 21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

## DIVISION NINE

## SECTION 122

### JESUS ATTENDS THE FEAST OF DEDICATION AND TEACHES THE SECURITY OF BELIEVERS, BECAUSE OF HIS ONENESS WITH THE FATHER

Jerusalem. Tuesday, December 5, 33 A.D. (29 A.D., Usher), 779 U.C.

FOREWORD.—Luke alone has made record of the first period of the Perean ministry which ended when Jesus went to Jerusalem to attend the Feast of Dedication. John alone has written about this visit of Jesus to Jerusalem, the last visit preceding his triumphal entry. The week-day of the Feast of Dedication was Tuesday, December 5, 33 A. D. (29 A.D., Usher). December 5, Julian time, corresponded with December 19, Gregorian time, exactly two weeks later in the season than our December 5. It was winter. The Feast of Dedication began on the 69th day after the first day of the Feast of Tabernacles.

While in Solomon's porch, the Jews asked

Jesus: "How long dost thou hold us in suspense? If thou art the Christ tell us plainly." When Jesus had said, "I and my Father are One," the same people accused him of blasphemy and they tried to stone him. Before their angry faces and threatening hands Jesus declared that the Father had sanctified him and had sent him into the world. Jesus also declared that morning the doctrine of the security of believers.

Jesus remained in Jerusalem only the one day, although the Feast of Dedication covered eight days, as did the Feast of the Passover and the Feast of Tabernacles. Leaving the Temple late in the afternoon of Tuesday, December 5, Jesus started on his journey to

Perea for the second but shorter period of his ministry in that country beyond Jordan.

Since Bethany was on the road Jesus would travel, and since the day of his departure from the Temple was far spent, when he would arrive at that village, one can readily believe that he and the Twelve lodged in the Bethany home on the Hebrew night of Wednesday, December 6. Jesus must have found Lazarus and his sisters well and happy,

rejoicing in this another privilege of entertaining him.

Jesus, knowing all things, must have known of the deep sorrow that would come into that home only a few days hence, which sorrow would bring him back to them. Jesus must have told Mary and Martha the place in Perea which would be his abode, for the messenger sent by them fifteen days later will have no trouble in finding him.

#### JOHN

10: 22-30

22 And it was at Jerusalem the feast of the dedication, and it was winter. 23 And Jesus walked in the temple in Solomon's porch. 24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. 25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. 26 But ye believe not, because ye are not of my sheep, as I said unto you. 27 My sheep hear my voice, and I know them, and they follow me: 28 And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand. 29 My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand. 30 I and *my* Father are one.

10: 31-39

31 Then the Jews took up stones again to stone him. 32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? 33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. 34 Jesus answered them, Is it not written in your law, I said, Ye are gods? 35 If he called them gods, unto whom the word of God came, and the Scripture cannot be broken; 36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? 37 If I do not the works of my Father, believe me not. 38 But if I do, though ye believe not me, believe the works; that ye may know, and believe, that the Father *is* in me, and I in him. 39 Therefore they sought again to take him; but he escaped out of their hand.

#### DIVISION NINE

#### SECTION 123

#### JESUS GOES FROM THE FEAST OF DEDICATION TO PEREA, FOR THE SECOND PART OF HIS MINISTRY THERE

Perea. From December 7 to 22, 33 A.D. (29 A.D., Usher), 779 U.C., Jesus abode in one place on the east bank of the Jordan.

FOREWORD.—John has left no doubt as to that part of Perea to which Jesus went, after leaving the Temple at the end of the first day of the Feast of Dedication. It was at that place, beyond Jordan, in full view of that part of the river in which John at the first was baptizing. It was probably not more than a stone's throw from where Jesus had stood in the river after his baptism, when he heard the voice of the Father say, "Thou art my beloved Son in whom I am well pleased."

John's expression, "And there he abode," seems to indicate that in this second part of his Perea ministry Jesus did not go from place to place, but that the many people came to him. The place itself reminded the people of John the Baptist and of what he had

said about Jesus all of which they said was true. This location gave to Jesus the opportunity to speak to his apostles more fully about his forerunner, and about the baptism which he had received at his hands. Such words, if spoken, have not been recorded by any one of the gospel writers.

Miracles may have been wrought by Jesus in these few days of his abiding in this one place, for the people said, "John did no miracle," thus bringing him into contrast with Jesus.

The thought that Jesus abode in this one place until called back to the Bethany home seems to be supported by John 11: 6, which says: "When he had heard, therefore, that he was sick, he abode two days still in *the place where he was.*"



Lazarus probably died the day the messenger was sent from Bethany. That *one day*, and the *two days* Jesus remained after receiving the message, and his *one day's* journey back to Bethany account for the *four*

*days* that Lazarus had been dead. This, too, seems to confirm the idea that Jesus had remained in one place in Perea throughout the second part of his ministry there.

JOHN  
10: 40-42

40 And went away again beyond Jordan into the place where John at first baptized; and there he abode. 41 And many resorted unto him, and said, John did no miracle; but all things that John spake of this man were true. 42 And many believed on him there.

## DIVISION NINE

## SECTION 124

### LAZARUS IS SICK AND JESUS IS NOTIFIED — FOUR DAYS LATER JESUS CALLS HIM BACK INTO LIFE

Perea and Bethany. From December 22 to 25, 33 A.D. (29 A.D., Usher), 779 U.C.

FOREWORD.—It cannot be certainly known just how many days intervened between the arrival of Jesus at the place where he abode and the day when he received the message, "He whom thou lovest is sick." There must have been several days comprising this interval, for "many people resorted to him," and "many believed on him there." Jesus must have been busy throughout these days teaching and probably healing; and his apostles may have baptized the many who had believed. Only John has made record of these days and his record is brief as shown in Section 123.

If this busy vacation of Jesus and the Twelve spent on the eastern banks of the Jordan opposite the place where John at first baptized and where he had baptized Jesus, was fifteen days, then it could be shown that one of the greatest miracles of the Christ, the raising of Lazarus from the dead was performed on the thirty-third anniversary of his birth. The first of the fifteen days would have been Thursday, December 7, and the fifteenth day would have been Thursday, December 21. On Friday, December 22, the message was probably sent. The two days of his abiding in the same place after getting the pleading message, would have been Saturday and Sunday, December 23 and 24;

and the day Jesus called Lazarus from the grave would have been Monday, December 25. It is hardly reasonable to suppose that the interval could have been long enough to have extended into February of the next year, as some have taught. At most, the resurrection of Lazarus could have been only a few days either before or after December 25, 33 A.D. (29 A.D., Usher).

When Jesus said to the messenger, in the hearing of the Twelve, "This sickness is not unto death," He meant that the life of Lazarus has only intermitted, that the final end had not come; for he knew that through the power of God life would be brought back again into his dead body. There was no cruelty on the part of Jesus when he abode two days still in the same place where he was. Suspended animation that might be followed by resuscitation could not continue four days. Lazarus was dead and had been buried according to the custom of the country the day he died. Martha thought that his body was decomposing, not knowing that God's power had preceded the coming of Jesus, and had preserved it so that it might live again. If God be God there is nothing too hard for him. Lazarus was the third whom Jesus had raised from the dead.

JOHN  
11: 1-46

Now a certain *man* was sick, *named* Lazarus, of Bethany, the town of Mary and her sister Martha. 2 (It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) 3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick. 4 When Jesus heard *that*, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. 5 Now Jesus loved Martha, and her sister, and Lazarus. 6 When he had heard therefore that he was sick, he abode two days still in the same place where he was. 7 Then after that saith he to *his* disciples, Let us go into Judea again. 8 *His* disciples say unto him, Master, the Jews

of late sought to stone thee; and goest thou thither again? 9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. 10 But if a man walk in the night, he stumbleth, because there is no light in him. 11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. 12 Then said his disciples, Lord, if he sleep, he shall do well. 13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. 14 Then said Jesus unto them plainly, Lazarus is dead. 15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. 16 Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him. 17 Then when Jesus came, he found that he had *lain* in the grave four days already. 18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off: 19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother. 20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house. 21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. 22 But I know, that even now, whatsoever thou wilt ask of God, God will give *it* thee. 23 Jesus saith unto her, Thy brother shall rise again. 24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day. 25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: 26 And whosoever liveth and believeth in me shall never die. Believest thou this? 27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world. 28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. 29 As soon as she heard *that*, she arose quickly, and came unto him. 30 Now Jesus was not yet come into the town, but was in that place where Martha met him. 31 The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there. 32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. 33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled. 34 And said, Where have ye laid him? They say unto him, Lord, come and see. 35 Jesus wept. 36 Then said the Jews, Behold how he loved him! 37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died? 38 Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. 39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days. 40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? 41 Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me. 42 And I knew that thou hearest me always: but because of the people which stand by I said *it*, that they may believe that thou hast sent me. 43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. 44 And he that was dead came forth, bound hand and foot with graveclothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go. 45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. 46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.

## DIVISION NINE

## SECTION 125

AFTER THE RESURRECTION OF LAZARUS JESUS GOES FROM  
BETHANY TO EPHRAIM

Bethany and Ephraim. Probably Tuesday, December 26, 33 A.D. (29 A.D., Usher), 779 U.C.

FOREWORD.—From the day that Jesus called Lazarus back into life the Jews in Jerusalem took counsel how they might put him to death. Knowing this Jesus departed from Bethany and went into a place called

Ephraim to escape the wrath of the Jews; for his time had not yet come. The Ephraim named by John may have been in Judea, between Bethel and the Jordan. If this were the place to which Jesus went, he could not



have tarried there very long; for soon we find him engaged in the third period of his ministry in Perea awaiting patiently the coming of the Passover about three months hence, when he will be nailed to the cross.

The Ephraim named by John may have been a town that had been built in the wood

of Ephraim, beyond the Jordan, where Absalom had been defeated by David's army and that may have been the starting point of the third period of the Perean ministry, a period of nearly three months, crowded with the teachings and miracles of Jesus.

## JOHN

11: 47-54

47 ¶ Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. 48 If we let him thus alone, all *men* will believe on him; and the Romans shall come and take away both our place and nation. 49 And one of them, *named* Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, 50 nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. 51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; 52 and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. 53 Then from that day forth they took counsel together for to put him to death. 54 Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

## DIVISION NINE

## SECTION 126

## JESUS AGAIN DINES WITH A PHARISEE; AND HEALS THE DROPSICAL MAN ON THE SABBATH DAY — THE PARABLE OF THE GREAT SUPPER SPOKEN

Perea. Probably Saturday, December 30, but certainly early in the interval between December 26, 33 A.D. (29 A.D., Usher), and March 15, 34 A.D. (30 A.D., Usher), 779 or 780 U.C.

FOREWORD.—Jesus is now beginning the third period of his Perean ministry, which will end on March 15, two months and twenty days later when he and the Twelve attended by a great multitude of people will cross the Jordan on his way to Jerusalem to be crucified. These three periods in Perea were as follows:

1. From the end of the Feast of Tabernacles to the first day of the Feast of Dedication, about sixty days. Of this period Luke alone has written.

2. From the second day of the Feast of Dedication to the fourth day after the death of Lazarus. Of this period John alone has written. This period was probably about twenty days.

3. From the return to Perea after the resurrection of Lazarus to his recrossing the Jordan on his way to Jerusalem to be offered up. This was about two months and twenty

days. Luke alone has written of this period, until it is about to end. Of three events occurring within the last three days, Matthew and Mark have joined Luke in the writing. Apparently the earlier events in the third period of the ministry of Jesus in Perea are named in the heading of this Section. How many days Jesus may have rested in Ephraim before beginning to teach and heal in Perea cannot be known. Probably much that Jesus said and did through this period has not been recorded by any gospel writer.

The record of the dining in the Pharisee's home and of the curing of the dropsical man, and of the speaking of the parable of the great supper is given by Luke only. These things occurred on a sabbath day, probably on the first sabbath of this third period of the Perean ministry which was December 30, 33 A.D. (29 A.D., Usher), 779 U.C.

## LUKE

14: 1-6

And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him. 2 And, behold, there was a certain man before him which had the dropsy. 3 And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day? 4 And they held their peace. And he took *him*, and healed him, and let him go; 5 and answered them,

saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day? 6 And they could not answer him again to these things.

14: 7-11

7 ¶ And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, 8 when thou art bidden of any *man* to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; 9 and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. 10 But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. 11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

14: 12-14

12 ¶ Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbours; lest they also bid thee again, and a recompense be made thee. 13 But when thou makest a feast, call the poor, the maimed, the lame, the blind: 14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

14: 15-24

15 ¶ And when one of them that sat at meat with him heard these things, he said unto him, Blessed *is* he that shall eat bread in the kingdom of God. 16 Then said he unto him, A certain man made a great supper, and bade many: 17 And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. 18 And they all with one *consent* began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. 19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. 20 And another said, I have married a wife, and therefore I cannot come. 21 So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. 22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room. 23 And the lord said unto the servant, Go out into the highways and hedges, and compel *them* to come in, that my house may be filled. 24 For I say unto you, That none of those men which were bidden shall taste of my supper.

## DIVISION NINE

## SECTION 127

### JESUS WARNS THE MULTITUDE NOW FOLLOWING HIM OF THE PERSONAL COST OF DISCIPLESHIP

Perea. A little later in the third period of the Perea ministry of Jesus, in January, 34 A.D. (30 A.D., Usher), 780 U.C.

FOREWORD.—At some other place in Perea and at a later day, Jesus, seeing the great multitude following him, turned toward them with words of warning to those who would follow him in this journey he was now making. A like demand was made of the rich, young ruler a little later who ran to Jesus and asked him, "What good thing shall I do that I may have eternal life?"

The conditions of discipleship at that time and for that journey outlined by Jesus, were necessary things. If any one so loved his father, mother, wife, children, brethren and sisters that he was unwilling to leave them, he could not go with Jesus on his journey to

the cross. Jesus made them understand that even their own lives would be in jeopardy. When Jesus said, "He that hath ears to hear let him hear," he must have meant, "Do you understand me?"

True disciples on that journey would be true disciples after his death on the cross, through the trials and tribulations of the early church. Many of these who heard Jesus that day later suffered violent deaths because they were his disciples. None of them for many years after Jesus had ascended to the Father could have homes or manage estates and Jesus knew it and so warned them.



The conditions of salvation applicable to all the people of all future ages were given by Jesus in his commission spoken to the eleven in the upper room: "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized

shall be saved; but he that believeth not shall be damned." Repentance toward God and faith in the Lord Jesus Christ should create in every life a willingness to obey the precepts and follow the examples of Jesus.

## LUKE

14: 25-35

25 ¶ And there went great multitudes with him: and he turned, and said unto them, 26 If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. 27 And whosoever doth not bear his cross, and come after me, cannot be my disciple. 28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish *it*? 29 Lest haply, after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him, 30 Saying, This man began to build, and was not able to finish. 31 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? 32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. 33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

34 ¶ Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned? 35 It is neither fit for the land, nor yet for the dunghill; *but* men cast it out. He that hath ears to hear, let him hear.

## DIVISION NINE

## SECTION 128

# ANOTHER DAY OF PARABLES: 1. THE LOST SHEEP; 2. THE LOST COIN; 3. THE LOST SON; 4. THE UNRIGHTEOUS STEWARD; 5. THE RICH MAN AND LAZARUS

Perea. Still later in the third period of the Perea ministry of Jesus, now in the year 34 A.D. (30 A.D., Usher), 780 U.C.

FOREWORD.—Temporarily stopping in some place in Perea and at a later date than occurred in the warning teaching in the preceding Section, Jesus saw publicans and sinners drawing near unto him for to hear him. The Pharisees and the scribes were gathered in groups not far away and were murmuring

as usual. This time they said, "This man receiveth sinners and eateth with them." The answer of Jesus to these murmurings was given in the five parables which he gave directly to the Pharisees and scribes; but the publicans and sinners heard them gladly.

## 1. THE LOST SHEEP

## LUKE

15: 1-7

Then drew near unto him all the publicans and sinners for to hear him.

2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

3 And he spake this parable unto them, saying,

4 What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5 And when he hath found *it*, he layeth *it* on his shoulders, rejoicing.

6 And when he cometh home, he calleth together *his* friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost.

7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

## 2. THE LOST COIN

15: 8-10

8 Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it*?

9 And when she hath found *it*, she calleth *her* friends and *her* neighbors together, saying, Rejoice with me; for I have found the piece which I had lost.

10 Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

### 3. THE LOST SON

15: 11-32

11 ¶ And he said, A certain man had two sons: 12 And the younger of them said to *his* father, Father, give me the portion of goods that falleth to *me*. And he divided unto them *his* living. 13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. 14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want. 15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. 16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. 17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! 18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, 19 And am no more worthy to be called thy son: make me as one of thy hired servants. 20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. 21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. 22 But the father said to his servants, Bring forth the best robe, and put *it* on him; and put a ring on his hand, and shoes on *his* feet: 23 And bring hither the fatted calf, and kill *it*; and let us eat, and be merry: 24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. 25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. 26 And he called one of the servants, and asked what these things meant. 27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. 28 And he was angry, and would not go in: therefore came his father out, and entreated him. 29 And he answering said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends: 30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. 31 And he said unto him, Son, thou art ever with me, and all that I have is thine. 32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

### 4. THE UNRIGHTEOUS STEWARD

16: 1-18

And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. 2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. 3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. 4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. 5 So he called every one of his lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord? 6 And he said, A hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. 7 Then said he to another, And how much owest thou? And he said, A hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. 8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. 9 And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. 10 He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. 11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches*? 12 And if ye have not been faithful in that which is another man's who shall give you that which is your own?



13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. 14 And the Pharisees also, who were covetous, heard all these things: and they derided him. 15 And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God. 16 The law and the prophets *were* until John: since that time the kingdom of God is preached, and every man presseth into it. 17 And it is easier for heaven and earth to pass, than one tittle of the law to fail. 18 Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from *her* husband committeth adultery.

### 5. THE RICH MAN AND LAZARUS

16: 19-31

19 There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: 20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, 21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. 22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; 23 And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. 24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. 25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. 26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence. 27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: 28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment. 29 Abraham saith unto him, They have Moses and the prophets; let them hear them. 30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. 31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

## DIVISION NINE

## SECTION 129

### DUTY OF FORGIVING, AND DUTY AND ATTITUDE OF SERVING

Perea. At the same place and time as that of the preceding Section.

FOREWORD.—After speaking the five parables, Jesus closed the teaching of that day with another lesson on the duty of forgiving and the duty and attitude of serving addressed to his disciples. In the midst of that teaching the apostles in concert said unto

the Lord, "Increase our faith." Jesus seems to teach them in response to their request that service is the expression and power of faith. In obeying the commands of the Master we have done that which it was our duty to do.

### LUKE

17: 1-10

Then said he unto the disciples, It is impossible but that offences will come; but woe *unto him*, through whom they come! 2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

3 Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. 4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him. 5 And the apostles said unto the Lord, Increase our faith. 6 And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you. 7 But which of you, having a servant ploughing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? 8 And will not

rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? 9 Doth he thank that servant because he did the things that were commanded him? I trow not. 10 So likewise ye, when ye shall have done all those things which are commanded you, say, we are unprofitable servants: we have done that which was our duty to do.

## DIVISION NINE

## SECTION 130

## JESUS IS WARNED BY CERTAIN PHARISEES THAT HEROD WOULD KILL HIM

Perea. Wednesday, March 14, 34 A.D. (30 A.D., Usher), 780 U.C.

FOREWORD.—Jesus was nearing the end of the third period of his ministry in Perea when the Pharisees gave their warning of Herod's intention to kill him. The message that Jesus sent to Herod shows that this was actually the last day of that period, Wednesday, March 14, for he said, "Go ye, and tell that fox, 'Behold, I cast out devils and I do cures today and tomorrow and the third day I shall be perfected.'" Jesus then stated, "I must go on my way today and tomorrow and on the day following; for it cannot be that a prophet perish out of Jerusalem." This can mean nothing else than that Jesus must arrive in Bethany, near Jerusalem on Friday, March 16, "six days before the Passover" which would come that year on Thursday, March 22. Only the first of these three days will be spent in Perea. The second day will be spent in Jericho. The last day of the three will be

spent in making the journey from Jericho to Bethany.

The Pharisees must have delivered their warning early in the morning of Wednesday, March 14, for there is a full day of teaching that must be done before Jesus leaves Herod's domain for he will cross the Jordan into Judea, the country governed by Pilate, early Thursday morning, March 15.

For three months Jesus has been going through the cities and villages of Perea teaching. Something has been said by him recently that led one to ask him that morning, "Are there few that be saved?"

The place where Jesus was when that day ended must have been just across the Jordan from Jericho, where John at first was baptizing and where Jesus had abode the twenty days of the second period of his Perean ministry.

## LUKE

13: 22-35

22 And he went through the cities and villages, teaching, and journeying toward Jerusalem. 23 Then said one unto him, Lord, are there few that be saved? And he said unto them,

24 Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. 25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: 26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. 27 But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. 28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out. 29 And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God. 30 And, behold, there are last which shall be first; and there are first which shall be last.

31 The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence; for Herod will kill thee. 32 And he said unto them, Go ye, and tell that fox. Behold, I cast out devils, and I do cures to day and tomorrow, and the third *day* I shall be perfected. 33 Nevertheless I must walk to day, and to tomorrow, and the *day* following: for it cannot be that a prophet perish out of Jerusalem. 34 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen *doth* gather her brood under *her* wings, and ye would not! 35 Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until *the time* come when ye shall say, Blessed is he that cometh in the name of the Lord.



DIVISION NINE

SECTION 131

LITTLE CHILDREN ARE BROUGHT TO JESUS — IN BLESSING THEM JESUS TEACHES THE SIMPLICITY OF FAITH

Perea. Wednesday, March 14, 34 A.D. (30 A.D., Usher), 780 U.C.

FOREWORD.—The day when fond mothers brought their babes to Jesus that he might lay his hands on them and pray for them was doubtless the last day of the third period of the Perean ministry, Wednesday, March 14. The place was probably the same as the one where he was when the Pharisees told him that Herod would seek to kill him. Some of the mothers with their little children may have been accompanying Jesus as he had been slowly journeying through Perea on his way to Jerusalem; others may have

resided in the place where he then was. How beautiful this picture of motherhood! From this occurrence, as from many others, Jesus drew a lesson on the simplicity of faith.

This scene must have occurred in the early morning of that day following immediately the warning of the Pharisees concerning the purpose of Herod to kill him. Matthew and Mark join Luke in making record of this event and will continue to do so for the remainder of this day.

MATTHEW 19: 13-15	MARK 10: 13-16	LUKE 18: 15-17
13 Then were there brought unto him little children, that he should put <i>his</i> hands on them, and pray: and the disciples rebuked them.	13 And they brought young children to him, that he should touch them; and <i>his</i> disciples rebuked those that brought <i>them</i> .	15 And they brought unto him also infants, that he would touch them: but when <i>his</i> disciples saw <i>it</i> , they rebuked them.
14 But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.	14 But when Jesus saw <i>it</i> , he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God.	16 But Jesus called them <i>unto him</i> , and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.
15 And he laid <i>his</i> hands on them, and departed thence.	15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.	17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.
	16 And he took them up in his arms, put <i>his</i> hands upon them, and blessed them.	

DIVISION NINE

SECTION 132

THE RICH YOUNG RULER AND THE PERIL OF RICHES

Perea. Wednesday, March 14, 34 A.D. (30 A.D., Usher), 780 U.C.

FOREWORD.—Jesus is leaving the place where he blessed the little children and is going further on his way probably not far from noon, Wednesday, March 14. Jesus must have looked behind him for a moment and must have seen the rich, young ruler running to overtake him. As the young man approached him, Jesus must have stopped for he kneeled to him and cried out, “Good Master, what shall I do that I may inherit eternal life?”

When Jesus had repeated to him six of the Ten Commandments the young man truthfully replied, “All these things have I

observed from my youth.” Conscious that he had done these things he yet felt that there was something wanting; so he asked, “What lack I yet?” Jesus in answering this question clearly indicated to the rich, young man that he must sell what he possessed and give it to the poor if he would join him later in his journey to the cross and remain with his disciples through the early struggles of the church. Pursuing this course he could neither keep his house nor could he manage his wealth; yet Jesus when he said, “Go,” offered him time to dispose of his posses-

sions that he might be free to come and follow him.

When the rich, young man had turned away sorrowfully, Jesus said, "How hardly shall they that have riches enter into the kingdom of God." Seeing the amazement of his disciples, Jesus again said, "How hard is it for them that trust in riches to enter into the kingdom of God." The camel could not go through the small gate (the needle's eye),

after the large gate in the city wall had been closed as night approached without its owner removing from its back the load that it had been carrying.

The rich man may consecrate his wealth to the Christ; or God, in his mercy, may take away the unconsecrated wealth which would destroy that the soul of greater worth than wealth might be saved.

## MATTHEW

19: 16-30

16 And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

17 And he said unto him, Why callest thou me good? *there is none good but one, that is God:* but if thou wilt enter into life, keep the commandments.

18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness.

19 Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.

20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

21 Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me.

22 But when the young man heard that saying, he went away sorrowful; for he had great possessions.

23 Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25 When his disciples heard *it*, they were exceed-

## MARK

10: 17-31

17 And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

18 And Jesus said unto him, Why callest thou me good? *there is none good but one, that is, God.*

19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

20 And he answered and said unto him, Master, all these have I observed from my youth.

21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

22 And he was sad at that saying, and went away grieved: for he had great possessions.

23 And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

25 It is easier for a cam-

## LUKE

18: 18-30

18 And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?

19 And Jesus said unto him, Why callest thou me good? none *is* good, save one, *that is, God.*

20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

21 And he said, All these have I kept from my youth up.

22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

23 And when he heard this, he was very sorrowful: for he was very rich.

24 And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God!

25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

26 And they that heard *it* said, Who then can be saved?

27 And he said, The things which are impossible with men are possible with God.

28 Then Peter said, Lo, we have left all, and followed thee.



MATTHEW 19: 16-30 (Cont.)	MARK 10: 17-31 (Cont.)	LUKE 18: 18-30 (Cont.)
ingly amazed, saying, Who then can be saved?	el to go through the eye of a needle, than for a rich man to enter into the kingdom of God.	29 And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,
26 But Jesus beheld <i>them</i> , and said unto them, With men this is impossible; but with God all things are possible.	26 And they were astonished out of measure, saying among themselves, Who then can be saved?	30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.
27 Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?	27 And Jesus looking upon them saith, With men <i>it is</i> impossible, but not with God: for with God all things are possible.	
28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.	28 Then Peter began to say unto him, Lo, we have left all, and have followed thee.	
29 Any every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit everlasting life.	29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,	
30 But many <i>that are</i> first shall be last; and the last <i>shall be</i> first.	30 But he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.	
	31 But many <i>that are</i> first shall be last; and the last first.	

DIVISION NINE

SECTION 133

THE PARABLE OF THE HOUSE-HOLDER AND THE LABORERS IN HIS VINEYARD

Perea. Wednesday, March 14, 34 A.D. (30 A.D., Usher), 780 U.C.

FOREWORD.—The Hebrew people divided the night time into *watches* and the day time into *hours*. Some of the laborers had been employed at sunrise, or 6 A.M., and would work until sunset, or 6 P.M. Others having sought work elsewhere probably but failing presented themselves at the gate of the vineyard at 9 A.M., and were hired for the balance of the day. At 12 o'clock, the daylight half gone, others who may have been disappointed in earlier efforts to find work elsewhere came to the gate and were hired. Still others under like failure elsewhere find themselves at 3 P.M., at the gate of the vineyard, and they, too, are employed by the householder. Again at 5 P.M., with only one hour of labor in prospect for that day, an-

other group of disappointed men presented themselves to the owner of the vineyard and were given work.

The vineyard owner had a definite contract with the all-day laborers only, which was a penny for the day. To the others he had said, "Whatsoever is right I will give you." Only of the eleventh-hour men did he ask why they were idle. Their answer, "Because no man hath hired us," must have aroused the house-holder's sympathy; while his answer to them, "Go ye also into the vineyard," brought joy to them though they could work only one hour with the hope of only one hour's pay.

If the first group of laborers had only known the promptings of the big heart of

the owner of the vineyard they would not have sent one of their own number to complain at his having been more than just—even merciful—to those who had not had the privilege of working all the day. God will give eternal life to those who accept

Christ as their Saviour in the early morning of life; he cannot give less to those who, in the evening of life, repent and believe on Jesus.  
Matthew alone has made record of this parable.

MATTHEW

20: 1-16

For the kingdom of heaven is like unto a man *that is* a householder, which went out early in the morning to hire labourers into his vineyard. 2 And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. 3 And he went out about the third hour, and saw others standing idle in the marketplace, 4 And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. 5 Again he went out about the sixth and ninth hour, and did likewise. 6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? 7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive. 8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first. 9 And when they came that *were hired* about the eleventh hour, they received every man a penny. 10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny. 11 And when they had received *it*, they murmured against the goodman of the house, 12 Saying, These last have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. 13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? 14 Take *that* thine *is*, and go thy way: I will give unto this last, even as unto thee. 15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? 16 So the last shall be first, and the first last: for many be called, but few chosen.

DIVISION NINE

SECTION 134

JESUS AGAIN SPEAKS OF HIS APPROACHING DEATH AND RESURRECTION, TO HIS DISCIPLES

Perea. Wednesday, March 14, 34 A.D. (30 A.D., Usher), 780 U.C.

FOREWORD.—Jesus is still in Perea, and is nearing the end of the last day, Wednesday, March 14, of the third and last period of his ministry in that country. Jesus is walking with the Twelve near him with the multitude following but not close enough to hear what he is about to say to the Twelve. Even the Twelve, who hear him speak in unmistakable words of his arrest, trial, con-

demnation and death and even of his resurrection, cannot understand him. While they cannot understand this lesson now, eight days later they will remember all that he has said to them except the words about his resurrection. Three days still later they will remember it all; for on that day he will come forth from the grave.

MATTHEW  
20: 17-19

17 And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them,  
18 Behold we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death.

MARK  
10: 32-34

32 And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,

LUKE  
18: 31-34

31 Then he took *unto him* the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.  
32 For he shall be delivered unto the Gentiles, and



MATTHEW	MARK	LUKE
20: 17-19 (Cont.)	10: 32-34 (Cont.)	18: 31-34 (Cont.)
19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify <i>him</i> : and the third day he shall rise again.	33 <i>Saying</i> , Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:	shall be mocked, and spitefully entreated, and spitted on:
	34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him; and the third day he shall rise again.	33 And they shall scourge <i>him</i> , and put him to death; and the third day he shall rise again.
		34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

DIVISION NINE

SECTION 135

JESUS REBUKES THE SELFISH AMBITION OF JAMES AND JOHN

Perea. Hebrew evening of Thursday, March 15, 34 A.D. (30 A.D., Usher), 780 U.C.

FOREWORD.—The pathos and power of what Jesus has said to his apostles about his sacrificial death and about his resurrection have been lost temporarily on all to whom he had spoken toward the end of Wednesday, March 14. The Hebrew night of Thursday, March 15, has come, finding Jesus and the Twelve and a great multitude of people encamped near the eastern bank of the Jordan, opposite Jericho to await the coming of the morning when they would cross the Jordan on their way to the Passover in Jerusalem.

One can easily imagine that it was after the evening meal and a short period of rest when Jesus was approached by Salome and her two sons with a strange request in the light of what he had said to them an hour or more before. In Matthew, the mother asked the favor for her sons; in Mark the

sons speak for themselves. The mother may have spoken first; and before Jesus could reply, the sons repeated the request she had made for them. Or if James and John had first asked that Jesus should so highly honor them, the mother was not slow in expressing her desire for her sons. In both Matthew and Mark the answer of Jesus was directed to James and John and not to the mother.

Some of the ten other apostles must have overheard the conversation between Jesus and James and John; and they became indignant. Jesus then brought all of them face to face and said, “Ye know that the princes of the Gentiles exercise dominion over them; and they that are great exercise authority upon them; but it shall not be so among you. The great shall be ministers; the chief shall be servant of all.”

MATTHEW	MARK
20: 20-28	10: 35-45
20 ¶Then came to him the mother of Zebedee’s children with her sons, worshipping <i>him</i> , and desiring a certain thing of him.	35 ¶And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.
21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.	36 And he said unto them, What would ye that I should do for you?
22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.	37 They said unto him, Grant us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.
23 And he saith unto them, Ye shall	38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?
	39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and

MATTHEW  
20: 20-28 (Cont.)

drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father.

24 And when the ten heard *it*, they were moved with indignation against the two brethren.

25 But Jesus called them *unto him*, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

26 But it shall not be so among you: but whosoever will be great among you, let him be your minister;

27 And whosoever will be chief among you, let him be your servant:

28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

MARK  
10: 35-45 (Cont.)

with the baptism that I am baptized withal shall ye baptized.

40 But to sit on my right hand and on my left hand is not mine to give; but *it shall be given to them* for whom it is prepared.

41 And when the ten heard *it*, they began to be much displeased with James and John.

42 But Jesus called them *to him*, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

43 But so shall it not be among you: but whosoever will be great among you, shall be your minister:

44 And whosoever of you will be the chiefest, shall be servant of all.

45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

## DIVISION NINE

## SECTION 136

## JESUS, APPROACHING JERICHO, RESTORES SIGHT TO A BLIND MAN — THE FIRST OF THE FOUR

Near Jericho. Towards noon, Thursday, March 15, 34 A.D. (30 A.D., Usher), 780 U.C.

FOREWORD.—Having remained all night in the camp near the east bank of the Jordan, Jesus and the Twelve crossed the river into Judea, in the forenoon of Thursday, March 15, the great multitude following them. It was probably near noon when the great procession was approaching Jericho. It was not a silent crowd; for a blind man, sitting not far from the roadway, heard the noise they were making, and asked what it meant. He was told by some one near him, that "Jesus of Nazareth passeth by."

This blind man sat by the wayside to beg; but, when he was told that Jesus was passing by, he began to pray. He had heard of Jesus before, and knew that he, a descendant of David, had power to give sight to the blind, so he cried, "Jesus, thou Son of David, have mercy on me." When told to stop his outcry, he cried so much the more, "Thou Son of David, have mercy on me."

The heat of the day having come, he had no cloak around his shoulders to keep him warm, for the cloak, in that valley, is needed only in the very early morning. He had not enough light-perception to guide his footsteps, so Jesus commanded that he be brought to him. When his voluntary helper (was it Andrew?) had brought him near, Jesus asked, "What wilt thou that I shall do unto

thee?" His answer was, "Lord, that I may receive my sight." Jesus gave him not only sight but also salvation. No wonder that he glorified God! No wonder that the people who saw this miracle lifted their voices in praise to God!

Only the new Jericho was in the minds of Matthew, Mark and Luke, when each of them made record of an incident of that day and the day following, not mentioned by either of the two others. It was that Jericho in which Zacchaeus lived. Of this Jericho, Luke writes about entering it; Luke also writes about abiding in it for this day; Mark writes about the earliest hour, probably the earliest few minutes after leaving it; while Matthew makes record of restoration of sight to two blind men only a little while before beginning the ascent of the mountain as Jesus was going to Bethany.

Luke did not give the name of the blind man about whom he wrote, but he was not Bartimaeus. Matthew has not named either of the two blind men about whom he has written, but neither one of the two was Bartimaeus. If the miracle of which Luke has made record had been the healing of a leper; if Bartimaeus had been deaf and dumb and had been given hearing and voice; and if



Matthew's two men only had been blind, there would never have been any excuse for calling back into memory the old Jericho, which then had no existence. The time of

the day and other circumstances attending the miracle of Mark and the two miracles of Matthew will be given in the sections to be devoted to them.

## LUKE

18: 35-43

35 ¶ And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging: 36 And hearing the multitude pass by, he asked what it meant. 37 And they told him, that Jesus of Nazareth passeth by. 38 And he cried, saying, Jesus, *thou* Son of David, have mercy on me. 39 And they which went before rebuked him, that he should hold his peace: but he cried so much the more, *Thou* Son of David, have mercy on me. 40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, 41 saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight. 42 And Jesus said unto him, Receive thy sight: thy faith hath saved thee. 43 And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw *it*, gave praise unto God.

## DIVISION NINE

## SECTION 137

### JESUS ENTERS JERICHO AND GOES HOME WITH ZACCHAEUS— AT THE BREAKFAST TABLE HE SPEAKS THE PARABLE OF THE POUNDS

Jericho. Afternoon of Thursday, March 15, and the Hebrew evening, and in the early morning, of Friday, March 16, 34 A.D. (30 A.D., Usher), 780 U.C.

FOREWORD.—Jesus, having given sight to the blind man, went on his course into Jericho, followed by his new-made disciple, the Twelve, and a great multitude of others who were on their way to the Passover. It must have been about noon, or early in the afternoon when Jesus entered Jericho, to find a great crowd awaiting his coming. Among them was Zacchaeus, low of stature, but high in aspiration, for he was determined to see Jesus. He ran out of the crowd to a tree which may have stood in front of his own home, and up which he may have climbed often when a boy. Now he does the boyish act of climbing the tree under which he knew Jesus would pass, never dreaming that he, or any other person, would find him on his perch. But as Jesus approached the tree

he fixed his eyes on Zacchaeus, and said unto him, "Zacchaeus, make haste and come down for today I must abide at thy house." Somewhere between that limb and the door of his home Zacchaeus surrendered himself to Jesus as a disciple.

As the end of that day approached, if Jesus by word or act gave indication that he would resume his journey, Zacchaeus must have urged him and the Twelve to be his guests for the Hebrew night of Friday, March 16; for as will be shown in the section where will be recorded the miracle on blind Bartimaeus, Jesus did not leave Jericho until very early in the morning of Friday, March 16, after he had finished the table talk on the Parable of the Pounds.

## JESUS AND ZACCHAEUS

## LUKE

19: 1-10

And *Jesus* entered and passed through Jericho. 2 And, behold, *there was* a man named Zacchaeus, which was the chief among the publicans, and he was rich. 3 And he sought to see Jesus who he was, and could not for the press, because he was little of stature. 4 And he ran before, and climbed up into a sycamore tree to see him; for he was to pass that *way*. 5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for to day I must abide at thy house. 6 And he made haste, and came down, and received him joyfully. 7 And when they saw *it*, they all murmured, saying, That he was gone to be guest with a man that is a sinner. 8 And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore *him* fourfold. 9 And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham. 10 For the Son of man is come to seek and to save that which was lost.

## PARABLE OF POUNDS

LUKE

19: 11-28

11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. 12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. 13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. 14 But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us. 15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. 16 Then came the first, saying, Lord, thy pound hath gained ten pounds. 17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. 18 And the second came, saying, Lord, thy pound hath gained five pounds. 19 And he said likewise to him, Be thou also over five cities. 20 And another came, saying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin: 21 For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. 22 And he saith unto him, Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: 23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? 24 And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds. 25 (And they said unto him, Lord, he hath ten pounds.) 26 For I say unto you, That unto every one which hath shall be given: and from him that hath not, even that he hath shall be taken away from him. 27 But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me.

28 ¶ And when he had thus spoken, he went before, ascending up to Jerusalem.

## DIVISION NINE

## SECTION 138

## JESUS AND BLIND BARTIMAEUS, THE SECOND OF THE FOUR

Leaving Jericho. Early Friday morning, March 16, 34 A.D. (30 A.D., Usher), 780 U.C.

FOREWORD.—Jesus, after eating the morning meal in the home of Zacchaeus, started early on his journey toward Jerusalem, while the atmosphere was still chilly. This was Friday morning, March 16. Blind Bartimaeus doubtless had heard of the miracle performed on the unnamed blind man the day before as Jesus was entering Jericho, and had determined that he, too, must have bestowed on himself a like blessing. Aided by some kind hand he had placed himself near the roadway which he knew Jesus would walk that day. He had been placed there very early and was waiting for the coming of Jesus. To keep himself warm he had wrapped his garment about him. He, too, was a blind beggar, but on that morning he wanted sight which would be better for him than silver or gold. When told that Jesus was approaching he made the same outcry that had greeted the ears of Jesus the day before: "Jesus, thou Son of David, have mercy on me." When rebuked by the many who were on that journey, probably a little ahead of

Jesus, he cried more loudly, like the man of yesterday, "Thou Son of David, have mercy on me." Jesus stood still when near him and said to some one of the Twelve, "Call him." There was tenderness in that voice, and he knew that it was Jesus who was speaking. When called, he cast his garment from him, that he might not be impeded, sprang up and came (was not led) to Jesus. He probably had sufficient sight to see the form of him who had spoken so tenderly, and after a few steps stood before him still saying, "Thou Son of David, have mercy on me"; for Jesus answered, "What wilt thou that I shall do unto thee?" The gift he wanted was sight, and he received it through the miracle-working power of Jesus, whom he at once followed in the way.

Why Mark has not recorded the miracle of the day before on the unnamed blind man is not more remarkable than that he has made no record of the fact that Jesus had been entertained in the home of Zacchaeus the night before.



## MARK

10: 46-52

46 ¶ And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the high-way side begging. 47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, *thou* Son of David, have mercy on me. 48 And many charged him that he should hold his peace; but he cried the more a great deal, *Thou* Son of David, have mercy on me. 49 And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee. 50 And he, casting away his garment, rose, and came to Jesus. 51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight. 52 And Jesus said unto him, Go thy way; thy faith hath made me thee whole. And immediately he received his sight, and followed Jesus in the way.

## DIVISION NINE

## SECTION 139

## THE TWO UNNAMED BLIND MEN GIVEN SIGHT BY THE MIRACLE-WORKING POWER OF JESUS

Between Jericho and the mountain. A little later Friday morning, March 16, 34 A.D. (30 A.D., Usher), 780 U.C.

FOREWORD.—Somewhere between Jericho and the foot of the mountain which he will soon begin to ascend, Jesus finds two blind men, their names forever to be unknown, sitting by the wayside. When he was approaching the place where they were, they, like the unknown blind man of the day before, and like Bartimaeus who had been given his sight earlier that morning, Friday, March 16, began to cry, "Lord, have mercy on us, *thou* Son of David." Warned by non-sympathizers to hold their peace, they, too, cried the more earnestly, "Lord, have mercy on us, *thou* son of David."

When Jesus had come to where they were sitting, he stood still, and asked, "What wilt thou that I shall do unto you?" They answered, "Lord, that our eyes may be opened." Jesus leaned down and touched their eyes with his fingers and gave them sight.

The first blind man of the four was led to Jesus and was given sight by word and not by touch; the second blind man of the four threw aside his garment that had been

keeping him warm through that very early hour, and made his own way to Jesus, and he was given sight by word of power and not by the touch of sympathy. Matthew's two blind men sat so close to the roadside that there was no need for their being brought or that they should arise and come to him. Leaning over them, while still in their sitting posture, Jesus touched their eyes and gave them sight. With the sight that Jesus had given them, they all followed him up the mountain slope to Bethany, and were probably with him in his triumphal entry into the Holy City, and all four may have seen the agony on the cross.

Why Matthew has not spoken of the unnamed blind man and of blind Bartimaeus, is not more strange than the fact that he has made no record of the short stay of Jesus in the home of Zacchaeus the publican, nor has he made record of another incident of the way: the turning aside of Jesus and the Twelve for several hours of rest in the Bethany home.

## MATTHEW

20: 29-34

29 And as they departed from Jericho, a great multitude followed him.

30 ¶ And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou* Son of David. 31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, *thou* Son of David. 32 And Jesus stood still, and called them, and said, What wilt thou that I shall do unto you? 33 They say unto him, Lord, that our eyes may be opened. 34 So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.

## DIVISION NINE

## SECTION 140

JESUS ARRIVES AT THE BETHANY HOME AND THEY  
GIVE HIM A SUPPER

Bethany. Near the middle of the afternoon of Friday, March 16, and Hebrew evening of Saturday, March 17, 34 A.D. (30 A.D., Usher), 780 U.C.

FOREWORD.—With an early start from Jericho on the morning of Friday, March 16, and with only two short stops, one for the single miracle on blind Bartimaeus, and another for the double miracle of giving sight to the blind men, both unnamed, Jesus must have arrived in Bethany early in, or by the middle of, the afternoon of Friday, so that it may be counted one of the six days before the Passover of that year, 34 A.D. (30 A.D., Usher), which would come on Thursday, March 22.

There is not a record of a word said, or a deed done by Jesus as he ascended the mountain that morning. The last words spoken of Jesus in the valley were about the two blind men: "Immediately their eyes received sight; and they followed him."

John speaks of the end of the mountain walk in these words: "Jesus, therefore, six days before the Passover, came to Bethany where Lazarus was, whom Jesus had raised from the dead." Since it is certain that the Passover day of that year was Thursday, March 22, it becomes as certain that Jesus arrived in Bethany on Friday, March 16. These are the six days: (1) Friday, (2) Saturday, (3) Sunday, (4) Monday, (5) Tuesday, and (6) Wednesday.

Jesus had raised Lazarus from the dead nearly three months before, but the people who knew about this miracle had not ceased to talk about it; nor had the rulers ceased their hatred of him because of this great miracle. Should Jesus come to the Passover, the rulers had determined to take him, and to this effect they had given commandment to the people.

The rulers were not long in learning that Jesus was in Bethany, on his way to the Passover, for many who had climbed the mountain with Jesus that morning went on to Jerusalem, after seeing that he and the Twelve had stopped in Bethany. These people must have been asked as they entered Jerusalem if on the way they had seen Jesus. In answering the inquiry, they must have said, "Yes, we came with him from Jericho to Bethany. He is abiding there tonight in the home of Lazarus whom, a little while ago, he raised from the dead." Because of this information many will go from Jerusalem to Bethany on the coming sabbath, Saturday, March 17, not only to see Jesus, but also to see Lazarus whom he had raised from the dead. This will be set forth in the next succeeding section.

There was joy in the Bethany home when Jesus arrived that Friday afternoon, and their entertainment of him that night was royal. Martha got busy at once in the work of preparing the supper, and Mary must have helped her. While engaged in this work, Mary may have had her first thought about anointing him in appreciation of the good he had done that home in that he had called Lazarus back into life.

When the supper was ready, and Jesus and the Twelve and Lazarus were reclining at the table, Martha served. It may have been the custom that only one should serve a meal, after it had been prepared, or Mary may have asked Martha to excuse her that she might get ready for the anointing which her heart had prompted her to do. How beautiful must have been this serving by Martha! No woman ever had greater joy in her heart than Martha had. It was her way of showing her gratitude to Jesus.

As the meal progressed—one would hardly think that she could wait until it had ended—Mary entered with her alabaster cruse full of precious ointment. Opening the cruse, she kneeled at the couch on which Jesus reclined and poured a quantity of the ointment on his feet. To evenly spread the ointment over his feet, she used her long, flowing hair which also served to more completely fill the room with its odor. This she had done to show how she loved Jesus, and how deeply she appreciated the miracle performed on her brother Lazarus. It was not to prepare his body for burial—this she will do four days later, and in another home in Bethany, with that part of her ointment which she had not used in her first anointing.

It may have been Mary's purpose to use all the ointment in her alabaster cruse that night in her own home. The cruel comment of Judas ended the work of appreciation which she had undertaken. She arose to retire from the room, taking her partly-filled cruse with her, but she stopped long enough to hear Jesus say, "Suffer her to keep it against the day of my burying." Mary understood Jesus and knew that she would be given an opportunity later to use, in another anointing, all the ointment remaining in her alabaster box. For this other opportunity she patiently waited four days until the Hebrew night of Wednesday, March 21.

If the translation of John 12: 7 in the King James Version had been the correct translation found in the American revision,



there would never have been a comment to the effect that there was only one supper with an anointing, in Bethany. In John 12: 7 in the King James Version, as you will find at the end of this section, are these words: "Let her alone; against the day of my burying hath she kept this." For this translation substitute these words, taken from the American revision: "Suffer her to keep it against the day of my burying." Mary could not keep that already poured on the feet of Jesus, but she could and did keep that which

remained in her cruse, after the first anointing, and used all that had remained in the second anointing, even breaking her alabaster box that none might remain.

The first anointing was on the Hebrew night of Saturday, March 17, in the home of Mary, Martha and Lazarus. The second anointing was on the Hebrew night of Wednesday, March 21, in the home of Simon the Leper, as recorded by Matthew and Mark, but not recorded by either Luke or John.

## THE JEWS EXPECT JESUS TO ATTEND THE PASSOVER

JOHN

11: 55-57

55 ¶ And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves. 56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast? 57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew *it*, that they might take him.

## SIX DAYS BEFORE THE PASSOVER — THE FIRST SUPPER AND ANOINTING IN BETHANY

12: 1-8

Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. 2 There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him. 3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. 4 Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, 5 Why was not this ointment sold for three hundred pence, and given to the poor? 6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. 7 Then said Jesus, Let her alone: against the day of my burying hath she kept this. 8 For the poor always ye have with you; but me ye have not always.

## DIVISION NINE

## SECTION 141

### THE COMMON PEOPLE COME FROM JERUSALEM TO SEE JESUS AND LAZARUS

Bethany. All day Saturday, March 17, 34 A.D. (30 A.D., Usher), 780 U.C.

FOREWORD.—After the supper and the first anointing in Bethany, on the Hebrew night of Saturday, March 17, Jesus must have had a restful night in the home of Martha, Mary and Lazarus. In Jerusalem there was probably a great stir throughout the night, especially among the officials who have just heard that Jesus is in Bethany. The common people as they learned of this fact calmed themselves with the statement to each other, "When morning comes we will go over to Bethany to see both Jesus and Lazarus whom he raised from the dead."

Martha and Mary may have risen early to prepare breakfast in anticipation of the coming of much people, especially those who

had come to Jerusalem to attend the Passover, to see and talk with their guest. Many groups of Jews came and went throughout that day. Returning to the city, these visitors told about Jesus; and they also told about Lazarus, saying something like this: "We believe on Jesus because he brought Lazarus back to life after he had been in the grave four days." Hearing this from each returning group, the chief priests began to consult how they might put Lazarus to death also.

Jesus rested that entire Sabbath day in the Bethany home—*rested* may not be the word that should be used, for his visitors must have had much to say to Jesus and

Lazarus, and the two must have been busy, throughout the day, answering their questions. John only gives a glimpse of that day, and does not speak of the many things that Jesus may have said and done.

In the course of the day, something may

have been said that led the people to believe that Jesus would come to Jerusalem the next morning; for multitudes will meet him on the way. The close of that day ended the excursions to Bethany, and Jesus had rest at night.

JOHN

12: 9-11

9 Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

10 But the chief priests consulted that they might put Lazarus also to death;

11 Because that by reason of him many of the Jews went away, and believed on Jesus.

DIVISION NINE

SECTION 142

THE TRIUMPHAL ENTRY OF JESUS INTO JERUSALEM

Bethany and Jerusalem. Sunday morning, March 18, 34 A.D. (30 A.D., Usher), 780 U.C., the anniversary of the choosing of the first Passover Lamb.

FOREWORD.—As the sabbath day was ending, the Jews ceased their coming to Bethany. After Jesus the Twelve and the Bethany family had eaten the eveing meal, Martha, doubtless made every preparation for peaceful rest through that Hebrew night of Sunday, March 18, entirely ignorant of the great events that would occur in the daylight to follow. It is probable that Jesus alone knew.

Sunday, March 18, 34 A.D. (30 A.D., Usher), was the anniversary of the choosing of the lamb for the first Passover. The ancient Hebrew calendar was still in existence and that Sunday was Nisan 10. This triumphal entry in fulfillment of prophecy proclaimed that Jesus was the Messiah, the chosen Lamb of God to be slain on the coming Passover day, Thursday, Nisan 14, which in Julian time, was March 22. How beautiful that Jesus should be proclaimed on the anniversary of the choosing of the Passover lamb.

The story of the triumphal entry of Jesus into Jerusalem is told by each of the gospel writers. Martha must have known that Jesus would go to Jerusalem that day even if she did not know the manner of his going. Naturally she must have concluded that Jesus would wish to start early; and just as naturally she would prepare an early morning meal that there might be no delay. One would conclude that the dishes would have quick attention after the early breakfast, so that Martha, Mary and Lazarus might accompany Jesus. They must have been near him all the way, even when he was in the Temple looking around about upon all things. Jesus had wept with the sisters at the grave of Lazarus; and as they saw him weeping over Jerusalem, they must have wept with him.

Luke alone tells the fact that Jesus wept over Jerusalem, whose destruction he could see forty years ahead. John alone writes that many of the people who came out of Jerusalem to meet Jesus that day came because of what he had done for Lazarus, and that some of those meeting Jesus had been with him when he called Lazarus out of the tomb; and that they had not been slow to tell others of what they had seen and heard when standing with him at the grave of Lazarus.

Jesus had not gotten far from Bethany when he sent Peter and John for the young ass on which he would ride in triumph. Mark, Luke and John have written only of the one animal, the colt on which no man had ever sat and on which Jesus rode that morning. Matthew writes of both the colt and its mother, but makes it clear that Jesus rode the colt. Matthew indicates that the mother of the colt was led by the side of the colt on which Jesus rode. Who can doubt that the colt behaved itself well as Jesus rode because it was accompanied by its mother.

MATTHEW	MARK	LUKE
21: 1-11	11: 1-11	19: 29-44
And when they drew nigh unto Jerusalem, and were come to Bethphage,	And when they came nigh to Jerusalem, unto Bethphage and Bethany,	29 And it came to pass, when he was come nigh to Bethphage and Bethany,



MATTHEW 21: 1-11 (Cont.)	MARK 11: 1-11 (Cont.)	LUKE 19: 29-44 (Cont.)	JOHN 12: 12-19
unto the mount of Olives, then sent Jesus two disciples,	at the mount of Olives, he sendeth forth two of his disciples,	at the mount called <i>the mount</i> of Olives, he sent two of his disciples,	
2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose <i>them</i> , and bring <i>them</i> unto me.	2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring <i>him</i> .	30 Saying, Go ye into the village over against <i>you</i> ; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring <i>him hither</i> .	
3 And if any <i>man</i> say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them.	3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.	31 And if any man ask you, Why do ye loose <i>him</i> ? thus shall ye say unto him, Because the Lord hath need of him.	
4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,	4 And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.	32 And they that were sent went their way, and found even as he had said unto them.	
5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.	5 And certain of them that stood there said unto them, What do ye, loosing the colt?	33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?	
6 And the disciples went, and did as Jesus commanded them,	6 And they said unto them even as Jesus had commanded: and they let them go.	34 And they said, The Lord hath need of him.	
7 And brought the ass, and the colt, and put on them their clothes, and they set <i>him</i> thereon.	7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.	35 And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.	
8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed <i>them</i> in the way.	8 And many spread their garments in the way; and others cut down branches off the trees, and strewed <i>them</i> in the way.	36 And as he went, they spread their clothes in the way.	
9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David; Blessed <i>is</i> he that cometh in the name of the Lord; Hosanna in the highest.	9 And they that went before, and they that followed, cried, saying, Hosanna; Blessed <i>is</i> he that cometh in the name of the Lord:	37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;	12 On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,
10 And when he was come into Jeru-	10 Blessed <i>be</i> the kingdom of our father David, that cometh in the name	38 Saying, Blessed <i>be</i> the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.	13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed <i>is</i> the King of Israel that cometh in the name of the Lord.
			14 And Jesus, when he had found

MATTHEW 21:1-11 (Cont.)	MARK 11: 1-11 (Cont.)	LUKE 19: 29-44 (Cont.)	JOHN 12: 12-19 (Cont.)
saalem, all the city was moved, saying, Who is this? 11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.	of the Lord: Hosanna in the highest. 11 And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.	39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. 40 And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out. 41 And when he was come near, he beheld the city, and wept over it, 42 Saying, If thou hadst known, even thou, at least in this thy day, the things <i>which belong</i> unto thy peace! but now they are hid from thine eyes. 43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side. 44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.	a young ass, sat thereon; as it is written, 15 Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass' colt. 16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and <i>that</i> they had done these things unto him. 17 The people, therefore, that was with him when he called Lazarus out of his grave, and raised him from the dead, bear record. 18 For this cause the people also met him, for that they heard that he had done this miracle. 19 The Pharisees, therefore, said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

DIVISION NINE

SECTION 143

ON MONDAY JESUS GOES AGAIN FROM BETHANY TO JERUSALEM — THE BARREN FIG TREE — THE SECOND CLEANSING OF THE TEMPLE

Jerusalem. Monday, March 19, 34 A.D. (30 A.D., Usher), 780 U.C.

FOREWORD.—Jesus went back to Bethany near the close of the day of his triumphal entrance into Jerusalem. He must have spent the Hebrew night of Monday, March 19, in the Bethany home. For some reason it appears Jesus did not wait for Martha to serve him the breakfast of that morning, for on his way to Jerusalem he found himself hungry.

In recording the events of that day, Matthew appears not to have placed them in the order of their occurrence. The visit to the fig tree seeking food but finding only leaves was certainly when Jesus was on the road to Jerusalem. This is recorded in Matthew 21: 18-22. After entering Jerusalem and before going to the Temple, Jesus and the Twelve must have eaten breakfast



probably in the home of the mother of John Mark; but of this there is no record. The next event recorded was the second cleansing of the Temple as told in Matthew 21: 12, 13. It appears that the contract between the rulers of the Temple and traders and money changers did not become effective until Monday morning and that it would continue in force through Monday, Tuesday and Wednesday toward the end of the latter day. It is certain that no trading or money changing was going on in the Temple enclosure on Sunday, the day of the triumphal entry else Jesus would have seen it when he went into

the Temple and looked around about upon all things.  
The next event of that day probably was the healing of the blind and lame that had been brought into the Temple enclosure after the cattle had been driven out. Closely following these miracles of healing must have come the shouting of the children and the complaint of the priests and scribes. This record is in Matthew 21: 14-17.  
It appears that the next event in order for that day was that of the Greeks seeking to see Jesus to which the next Section will be given.

1. THE FIG TREE CURSED

MATTHEW 21: 18-22	MARK 11: 12-14	LUKE
18 Now in the morning, as he returned into the city, he hungered.	12 ¶ And on the morrow, when they were come from Bethany, he was hungry:	
19 And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.	13 And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet.	
20 And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away!	14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.	
21 Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.		
22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.		

2. THE TEMPLE CLEANSED THE SECOND TIME

21: 12, 13	11: 15-18	19: 45-48
12 ¶ And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves,	15 ¶ And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves;	45 And he went into the temple, and began to cast out them that sold therein, and them that bought;
13 And said unto them, It is written, My house	16 And would not suffer	46 Saying unto them, It is written, My house is the house of prayer; but ye have made it a den of thieves.
		47 And he taught daily

MATTHEW	MARK	LUKE
21: 12, 13 (Cont.)	11: 15-18 (Cont.)	19: 45-48 (Cont.)
shall be called the house of prayer; but ye have made it a den of thieves.	that any man should carry <i>any</i> vessel through the temple. 17 And he taught, saying unto them, Is it not written, My house shall be called of all the nations the house of prayer? but ye have made it a den of thieves. 18 And the scribes and chief priests heard <i>it</i> , and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.	in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him, 48 And could not find what they might do: for all the people were very attentive to hear him.

3. THE MIRACLES OF HEALING

21: 14-17	
14 And the blind and the lame came to him in the temple; and he healed them. 15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased, 16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?	
17 ¶ And he left them, and went out of the city into Bethany; and he lodged there.	11: 19 19 And when even was come, he went out of the city.

CERTAIN GREEKS SEEK TO SEE JESUS

Jerusalem. Monday, March 19, 34 A.D. (30 A.D., Usher), 780 U.C.

FOREWORD.—In the afternoon, probably of Monday, March 19, the same day in which Jesus cleansed the Temple the second time certain Greeks evidently proselyte Jews, for they were there to worship, came to Philip and said, “We would see Jesus.” Philip told Andrew and the two went and told Jesus.

The purpose in the minds of these Greek worshipers was understood by Jesus; and it becomes apparent to the reader of John’s

record. They probably wished to invite Jesus to go with them into their own country where his teaching would be heard gladly and no one would desire to kill him because of either his words or his deeds. Jesus would not allow the Greeks to draw him away from the cross; but said, “And I, if I be lifted up from the earth will draw all men unto myself.” That drawing to the cross would include the Greeks who were



wishing to draw him away from it, as it would draw the entire world.

Only a moment before, Jesus, in agony over his approaching death, had spoken these words: "Now is my soul troubled; and what shall I say? Father, save me from this hour!" Jesus meant, "I will not ask my Father to save me from this hour," and added, "But for this cause came I unto this hour." Then Jesus cried, "Father, glorify thy name"; then, for the third time, there came the voice from heaven, this time saying, "I have both glori-

fied it and will glorify it again." Once had the Father spoken at the baptismal waters; once on the Mount of Transfiguration; and now he speaks to his beloved Son as he stands in the Temple, when Jesus is only three days from the Cross.

The Greeks, probably, were not accorded the interview. "These things spake Jesus and he departed and hid himself from them," for at the end of the day he was ready to go again to Bethany.

## JOHN

12: 20-50

20 And there were certain Greeks among them that came up to worship at the feast. 21 The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. 22 Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

23 And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. 24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. 25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. 26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will *my* Father honour. 27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. 28 Father, glorify thy name. Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again. 29 The people therefore that stood by, and heard *it*, said that it thundered: others said, An angel spake to him. 30 Jesus answered and said, This voice came not because of me, but for your sakes. 31 Now is the judgment of this world: now shall the prince of this world be cast out. 32 And I, if I be lifted up from the earth, will draw all *men* unto me. 33 This he said, signifying what death he should die. 34 The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man? 35 Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. 36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

37 But though he had done so many miracles before them, yet they believed not on him. 38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? 39 Therefore they could not believe, because that Esaias said again, 40 He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them. 41 These things said Esaias, when he saw his glory, and spake of him.

42 Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue: 43 For they loved the praise of men more than the praise of God.

44 Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. 45 And he that seeth me seeth him that sent me. 46 I am come a light into the world, that whosoever believeth on me should not abide in darkness. 47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. 48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. 49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. 50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

## DIVISION NINE

## SECTION 145

# JESUS AND THE TWELVE GO FROM BETHANY TO JERUSALEM, EARLY TUESDAY MORNING, MARCH 20, PASSING THE WITHERED FIG TREE

Bethany and Jerusalem. Tuesday morning, March 20, 34 A.D. (30 A.D., Usher), 780 U.C.

FOREWORD.—Toward the end of Monday, March 19, Jesus, after a busy day, went out of Jerusalem to Bethany, that he might have sweet rest during the Hebrew night of Tuesday, March 20. Martha, probably, had worried, throughout Monday, because Jesus had gone away that morning without his breakfast; but, as she worried, she must have worked in preparing a bountiful supper for Jesus and the Twelve, who, she knew, would return to her house before the approach of night. No record is made of that meal; nor is anything written of the occurrences during that night. Before the hour for retiring for sleep, Martha must have urged Jesus to wait for her early breakfast the coming morning, and doubtless, he consented.

After the morning meal in the Bethany home, Jesus led the Twelve back toward

the city. They stopped for a moment at the fig tree, on which Jesus had pronounced a curse, the preceding morning, and found that it had withered to the roots. As Jesus stood there, he taught Peter and the others the essentials of effective prayer: (1) faith in God; (2) the spirit of forgiveness toward others against whom the one praying had aught.

Only Mark has made record of this Tuesday morning journey from Bethany to Jerusalem. Luke joins Mark in stating that, after teaching in the Temple through the day, Jesus went out and lodged in the mount, unquestionably in the Bethany home. Luke adds that all the people came early in the morning, into the Temple to hear Jesus. That day was to be the last that Jesus would use in blessing the people by his teachings; and it would be his busiest day.

## MARK

11: 20-26

20 ¶And in the morning, as they passed by, they saw the fig tree dried up from the roots.

21 And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away.

22 And Jesus answering saith unto them, Have faith in God.

23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*.

25 And when ye stand praying, forgive, if ye have aught against any; that your Father also which is in heaven may forgive you your trespasses.

26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

## LUKE

21: 37, 38

37 And in the daytime he was teaching in the temple; and at night he went out, and abode in the mount that is called *the mount of Olives*.

38 And all the people came early in the morning to him in the temple, for to hear him.



DIVISION NINE

SECTION 146

THE RULERS ASK JESUS BY WHAT AUTHORITY HE HAS  
DONE THESE THINGS

Jerusalem. Tuesday morning, March 20, 34 A.D. (30 A.D., Usher), 780 U.C.

FOREWORD.—At an early hour Jesus entered the Temple that Tuesday morning, March 20, and began to teach the waiting people, and to preach the gospel to them. According to their agreed plan, the officials entered the Temple and interrupted Jesus with their question, “By what authority doest thou these things?” The one thing that must have been uppermost in their thinking was the cleansing of the Temple the morning before, which act must have deprived them of much revenue that they had expected from the three days’ sales of cattle and doves, and the exchanging of money. They may have had in mind some of the miracles of healing which Jesus had performed, after he had cleansed the Temple of merchandise. Jesus answered their question with a question: “The baptism of John, whence was it? from heaven or from men?” This cautious answer, “We know not,” led Jesus to say: “Neither tell I you by what authority I do these things.” The clear inference is that

Jesus meant to teach those who could understand that his power and authority came from heaven, as did the pattern of John’s baptism, which was given to him, in the wilderness, only a little while before his ministry began. John’s baptism was new and from heaven, and was not an adaptation of Jewish proselyte baptism, which had no existence until a long time after John’s ministry had ended.

It is wonderful that John the apostle has written nothing about the occurrences of busy Tuesday. John passes over the events of both Tuesday and Wednesday of Passion Week. His record about the Greeks who would see Jesus, which was an event of Monday afternoon, March 19, is followed by his record about the Passover which came on the Hebrew night of Thursday, March 22. But this is not more strange than that Matthew, Mark and Luke should say so little about Bethany and the home of Martha, Mary and Lazarus.

MATTHEW  
21: 23-27

23 ¶ And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?

24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

26 But if we shall say, Of men; we fear the people; for all hold John as a prophet.

27 And they answered Jesus, and said, We cannot

MARK  
11: 27-33

27 ¶ And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

28 And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things?

29 And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.

30 The baptism of John, was it from heaven, or of men? answer me.

31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?

32 But if we shall say, Of men; they feared the people: for all men counted John, that he was a prophet indeed.

LUKE  
20: 1-8

And it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him with the elders,

2 And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?

3 And he answered and said unto them, I will also ask you one thing; and answer me:

4 The baptism of John, was it from heaven, or of men?

5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?

6 But if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet.

7 And they answered,

## MATTHEW

21: 23-27 (Cont.)

tell. And he said unto them, Neither tell I you by what authority I do these things.

## MARK

11: 27-33 (Cont.)

33 And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

## LUKE

20: 1-8 (Cont.)

that they could not tell whence *it was*.

8 And Jesus said unto them, Neither tell I you by what authority I do these things.

## DIVISION NINE

## SECTION 147

## JESUS SPEAKS THE PARABLE OF A FATHER, HIS VINEYARD, AND HIS TWO SONS

Jerusalem. Tuesday morning, March 20, 34 A.D. (30 A.D., Usher), 780 U.C.

FOREWORD.—Those who had come to question Jesus, as to the source of his authority and power, were not permitted to depart until Jesus had spoken three parables in which he pointed out to them their wickedness.

This first parable of the three was mild, but full of meaning for them. They knew that they had not been moved to repentance by the messages of John the Baptist.

## MATTHEW

21: 28-32

28 But what think ye? A *certain* man had two sons; and he came to the first, and said, Son, go work to day in my vineyard. 29 He answered and said, I will not; but afterward he repented, and went. 30 And he came to the second, and said likewise. And he answered and said, I *go*, sir; and went not. 31 Whether of them twain did the will of *his* father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. 32 For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him.

## DIVISION NINE

## SECTION 148

## THE PARABLE OF THE HOUSEHOLDER, HIS VINEYARD, AND THE WICKED HUSBANDMEN

Jerusalem. Tuesday morning, March 20, 34 A.D. (30 A.D., Usher), 780 U.C.

FOREWORD.—While Jesus was speaking the first part of this parable, his hearers grew indignant toward the wicked husbandmen; but when Jesus was closing the parable the chief priests and Pharisees perceived that he spake of them, and, for this, they wished to

kill him. Fearing the people they went away without harming Jesus. On the second day thereafter they will slay the Son of God, near his own vineyard, but they cannot take his inheritance.

## MATTHEW

21: 33-46

33 ¶Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country:

34 And when the time of the fruit drew near, he sent his servants to the husband-

## MARK

12:1-12

And he began to speak unto them by parables. A *certain* man planted a vineyard, and set a hedge about *it*, and digged a *place* for the winefat, and built a tower, and let it out to husbandmen, and went into a far country.

2 And at the season he sent to the husbandmen a servant, that he might re-

## LUKE

20: 9-19

9 Then began he to speak to the people this parable; A *certain* man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husband-



## MATTHEW

21: 33-46 (Cont.)

men, that they might receive the fruits of it.

35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36 Again, he sent other servants more than the first: and they did unto them likewise.

37 But last of all he sent unto them his son, saying, They will reverence my son.

38 But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

39 And they caught him, and cast *him* out of the vineyard, and slew *him*.

40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41 They say unto him, He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons.

42 Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

44 And whatsoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

## MARK

12: 1-12 (Cont.)

ceive from the husbandmen of the fruit of the vineyard.

3 And they caught *him*, and beat him, and sent *him* away empty.

4 And again he sent unto them another servant; and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully handled.

5 And again he sent another; and him they killed, and many others; beating some, and killing some.

6 Having yet therefore one son, his well beloved, he sent him also last unto them, saying, They will reverence my son.

7 But those husbandmen said among themselves, This is the heir, let us kill him, and the inheritance shall be ours.

8 And they took him, and killed *him*, and cast *him* out of the vineyard.

9 What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

10 And have ye not read this Scripture; The stone which the builders rejected is become the head of the corner:

11 This was the Lord's doing, and it is marvellous in our eyes?

12 And they sought to lay hold on him, but feared the people; for they knew that he had spoken the parable against them: and they left him, and went their way.

## LUKE

20: 9-19 (Cont.)

men beat him, and sent *him* away empty.

11 And again he sent another servant: and they beat him also, and entreated *him* shamefully, and sent *him* away empty.

12 And again he sent a third: and they wounded him also, and cast *him* out.

13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence *him* when they see him.

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed *him*. What therefore shall the lord of the vineyard do unto them?

16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard *it*, they said, God forbid.

17 And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?

18 Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

19 ¶ And the chief priests and the scribes the same hour sought to lay hands on him: and they feared the people: for they perceived that he had spoken this parable against them.

## DIVISION NINE

## SECTION 149

# THE PARABLE OF THE KING AND THE MARRIAGE FEAST FOR HIS SON

Jerusalem. Tuesday morning, March 20, 34 A.D. (30 A.D., Usher), 780 U.C.

FOREWORD.—Under the sting of the second of the three parables of Jesus, the Pharisees must have become restless and ready to depart; but Jesus held them for his third parable. In this they may have failed to

read their own doom. Matthew alone has made record of the first and third parables. Mark and Luke, as well as Matthew, have recorded the second parable.

## MATTHEW

22: 1-14

And Jesus answered and spake unto them again by parables, and said, 2 The kingdom of heaven is like unto a certain king, which made a marriage for his son, 3 and sent forth his servants to call them that were bidden to the wedding: and they would not come. 4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and *my* fatlings *are* killed, and all things *are* ready: come unto the marriage. 5 But they made light of *it*, and went their ways, one to his farm, another to his merchandise: 6 and the remnant took his servants, and entreated *them* spitefully, and slew *them*. 7 But when the king heard *thereof*, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. 8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. 9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. 10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment: 12 and he said unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. 13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness; there shall be weeping and gnashing of teeth. 14 For many are called but few *are* chosen.

## DIVISION NINE

## SECTION 150

# THE PHARISEES AND THE HERODIANS, THOUGH ENEMIES, CONSPIRE TO ENSNARE JESUS WITH A QUESTION ABOUT TRIBUTE TO CAESAR

Jerusalem. Early afternoon of Tuesday, March 20, 34 A.D. (30 A.D., Usher), 780 U.C.

FOREWORD.—When Jesus had ended his third parable, the chief priests and Pharisees went out of the Temple to discuss what they must do next. At the suggestion of some one of their number, they called their hated enemies, the Herodians, into their counsel. The forenoon of that busy Tuesday, had ended, probably, before the Pharisees and Herodians came to an agreement on the next line of attack. To carry out their supposedly well-laid plan, they chose certain members of each party to approach Jesus with their question: "Is it lawful to give tribute unto Caesar or not?"

While the Pharisees and Herodians were in counsel, Jesus may have remained in the Temple, teaching the common people who

always heard him gladly; or he may have gone out of the Temple for food and a brief rest. But of this interval no record has been made.

Early in the afternoon of that busy Tuesday, Jesus will be in the court of the Temple to receive the combined assault of the Pharisees and Herodians. When they had asked him the question about paying tribute to Caesar, Jesus asked them for a penny. Looking at it for a moment, he held it before their eyes and asked: "Whose is this image and superscription?" and got their answer, "Caesar's." The double answer given them by Jesus drove them, in inglorious defeat, out of the Temple court.



MATTHEW  
22: 15-22

15 ¶Then went the Pharisees, and took counsel how they might entangle him in *his* talk.

16 And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any *man*: for thou regardest not the person of men.

17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not?

18 But Jesus perceived their wickedness, and said, Why tempt ye me, *ye* hypocrites?

19 Shew me the tribute money. And they brought unto him a penny.

20 And he saith unto them, Whose *is* this image and superscription?

21 They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's.

22 When they had heard *these words*, they marvelled, and left him, and went their way.

MARK  
12: 13-17

13 ¶And they send unto him certain of the Pharisees and of the Herodians, to catch him in *his* words.

14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man; for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cæsar, or not?

15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see *it*.

16 And they brought *it*. And he saith unto them, Whose *is* this image and superscription? And they said unto him, Cæsar's.

17 And Jesus answering said unto them, Render to Cæsar the things that are Cæsar's, and to God the things that are God's. And they marvelled at him.

LUKE  
20: 20-26

20 And they watched *him*, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

21 And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of *any*, but teachest the way of God truly:

22 Is it lawful for us to give tribute unto Cæsar, or no?

23 But he perceived their craftiness, and said unto them, Why tempt ye me?

24 Shew me a penny. Whose image and superscription hath it? They answered and said, Cæsar's.

25 And he said unto them, Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's.

26 And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

## DIVISION NINE

## SECTION 151

## THE SADDUCEES ASK JESUS ABOUT THE RESURRECTION

Jerusalem. Afternoon of Tuesday, March 20. 34 A.D. (30 A.D., Usher), 780 U.C.

FOREWORD. — The Sadducees rejoiced, probably, over the discomfiture of the Pharisees and Herodians, who had gone to Jesus with the question: "Is it lawful to give tribute unto Caesar, or not?" As these were leaving the court of the Temple, under the sting of defeat, the Sadducees came to Jesus and told him the story of seven dead brothers who, under the Mosaic law, had had the same childless woman for wife. After the death of her seventh husband, the woman had died.

These Sadducees, who did not believe in the resurrection, framed, what they thought to be, an unanswerable question: "In the resurrection, therefore, whose wife shall she be of the seven?" Under the answer which Jesus gave them, they, too, went away from him smarting under the sting of failure. Then came the turn for the Scribes to glory over the defeat of the Sadducees, in these words: "Master, thou hast well said."

## MATTHEW

22: 23-33

23 ¶The same day came to him the Sadducees, which say that there is no resurrection, and asked him,

24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

26 Likewise the second also, and the third, unto the seventh.

27 And last of all the woman died also.

28 Therefore in the resurrection, whose wife shall she be of the seven? for they all had her.

29 Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God.

30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

33 And when the multitude heard *this*, they were astonished at his doctrine.

## MARK

12: 18-27

18 ¶Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying,

19 Master, Moses wrote unto us, If a man's brother die, and leave *his* wife *behind him*, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

20 Now there were seven brethren: and the first took a wife, and dying left no seed.

21 And the second took her, and died, neither left he any seed: and the third likewise.

22 And the seven had her, and left no seed: last of all the woman died also.

23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

24 And Jesus answering said unto them, Do ye not therefore err, because ye know not the Scriptures, neither the power of God?

25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

26 And as touching the dead, that they rise; have ye not read in the book of Moses, how in the bush God spake unto him, saying, I *am* the God of Abraham, and the God of Isaac, and the God of Jacob?

27 He is not the God of the dead, but the God of the living: ye therefore do greatly err.

## LUKE

20: 27-40

27 ¶Then came to *him* certain of the Sadducees, which deny that there is any resurrection; and they asked him,

28 Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

29 There were therefore seven brethren: and the first took a wife, and died without children.

30 And the second took her to wife, and he died childless.

31 And the third took her; and in like manner the seven also: and they left no children, and died.

32 Last of all the woman died also.

33 Therefore in the resurrection whose wife of them is she? for seven had her to wife.

34 And Jesus answering said unto them, The children of this world marry, and are given in marriage:

35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:

36 Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.

37 Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For he is not a God of the dead, but of the living: for all live unto him.

39 ¶Then certain of the scribes answering said, Master, thou hast well said.

40 And after that they durst not ask him any *question at all*.



DIVISION NINE

SECTION 152

A LAWYER AMONG THE PHARISEES MAKES THE LAST ATTACK ON JESUS, ON THAT BUSY TUESDAY

Jerusalem. Tuesday afternoon, March 20, 34 A.D. (30 A.D., Usher), 780 U.C.

FOREWORD.—The Pharisees, as soon as they heard that Jesus had put the Sadducees to silence, came together for planning a final attack. One of their number, a lawyer, approached Jesus with this question: "Master, which is the great commandment in the law?" When Jesus had answered him, the lawyer replied, "Thou hast well said." His com-

rades must have agreed with him, though they remained silent until Jesus had asked them a question: "What think ye of Christ?" They answered like the blind man, "The Son of David"; and not like Peter who said: "Thou art the Christ, the Son of the living God."

MATTHEW  
22: 34-46

34 ¶But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.  
35 Then one of them, *which was* a lawyer, asked *him a question*, tempting him, and saying,  
36 Master, which *is* the great commandment in the law?  
37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.  
38 This is the first and great commandment.  
39 And the second *is* like unto it, Thou shalt love thy neighbor as thyself.  
40 On these two commandments hang all the law and the prophets.  
41 ¶While the Pharisees were gathered together, Jesus asked them,

MARK  
12:28-37

28 ¶And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?  
29 And Jesus answered him, The first of all the commandments *is*, Hear, O Israel; The Lord our God is one Lord:  
30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: *this is* the first commandment.  
31 And the second *is* like, *namely* this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.  
32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:  
33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbor as himself, is more than all whole burnt offerings and sacrifices.  
34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him *any question*.

MATTHEW	MARK	LUKE
22: 34-46 (Cont.)	12: 28-37 (Cont.)	20: 41-44
42 Saying, What think ye of Christ? whose son is he? They say unto him, <i>The son of David.</i>	35 ¶And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David?	41 And he said unto them, How say they that Christ is David's son?
43 He saith unto them, How then doth David in spirit call him Lord, saying,	36 For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.	42 And David himslef saith in the book of Psalms, The Lord said unto my Lord, Sit thou on my right hand,
44 The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?	37 David therefore himself calleth him Lord; and whence is he <i>then</i> his son? And the common people heard him gladly.	43 Till I make thine enemies thy footstool.
45 If David then call him Lord, how is he his son?		44 David therefore calleth him Lord, how is he then his son?
46 And no man was able to answer him a word, neither durst any <i>man</i> from that day forth ask him any more <i>questions</i> .		

DIVISION NINE

SECTION 153

JESUS, TOWARDS THE CLOSE OF THAT BUSY TUESDAY, DENOUNCES THE SCRIBES AND THE PHARISEES

Jerusalem. Tuesday afternoon, March 20, 34 A.D. (30 A.D., Usher), 780 U.C.

FOREWORD.—The Sadducees, who had asked Jesus about the resurrection, had gone, apparently, out of the Temple court, to return no more with questions. The scribes and Pharisees, whose leader was a lawyer, having failed to entrap Jesus, were leaving the Temple, but were halted by the clear and ringing notes of denunciation which he was hurling at them. They must have heard Jesus when he pronounced the seven woes upon them. In pronouncing the last woe, he had said of them: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" Under the softer notes of sympathy, "O Jerusalem, Jerusalem," the scribes and Pharisees, and the lawyer, went out of the court of the Temple more determined than ever to end the ministry of Jesus by accomplishing his death.

MATTHEW	MARK	LUKE
23: 1-39	12:38-40	20: 45-47
Then spake Jesus to the multitude, and to his disciples,		
2 Saying, The scribes and the Pharisees sit in Moses' seat:		
3 All therefore whatsoever they bid you observe, <i>that</i> observe and do; but do not ye after their works: for they say, and do not.		
4 For they bind heavy burdens and greivous to be borne, and lay <i>them</i> on men's shoulders; but they, <i>themselves</i> will not move them with one of their fingers.		
5 But all their works they do for to be seen of men: they make broad their phy-	38 ¶And he said unto them in his doctrine, Beware of the scribes, which	45 ¶Then in the audience of all the people he said unto his disciples,



MATTHEW	MARK	LUKE
23: 1-39 (Cont.)	12: 38-40 (Cont.)	20: 45-47 (Cont.)
<p>lacteries, and enlarge the borders of their garments,</p> <p>6 And love the uppermost rooms at feasts, and the chief seats in the synagogues,</p> <p>7 And greeting in the markets, and to be called of men, Rabbi, Rabbi.</p> <p>8 But be not ye called Rabbi: for one is your Master, <i>even</i> Christ; and all ye are brethren.</p> <p>9 And call no <i>man</i> your father upon the earth: for one is your Father, which is in heaven.</p> <p>10 Neither be ye called masters: for one is your Master, <i>even</i> Christ.</p> <p>11 But he that is greatest among you shall be your servant.</p> <p>12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.</p> <p>13 ¶But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in <i>yourselves</i>, neither suffer ye them that are entering to go in.</p> <p>14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.</p> <p>15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves.</p> <p>16 Woe unto you, <i>ye</i> blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!</p> <p>17 <i>Ye</i> fools and blind: for whether is greater, the</p>	<p>love to go in long clothing, and <i>love</i> salutations in the marketplaces,</p> <p>39 And the chief seats in the synagogues, and the uppermost rooms at feasts:</p> <p>40 Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.</p>	<p>46 Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;</p> <p>47 Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.</p>

## MATTHEW

23: 1-39 (Cont.)

gold, or the temple that sanctifieth the gold?

18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

19 *Ye* fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?

20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

24 *Ye* blind guides, which strain at a gnat, and swallow a camel.

25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

26 *Thou* blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also.

27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones; and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but within ye are



## MATTHEW

23: 1-39 (Cont.)

full of hypocrisy and iniquity.

29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

32 Fill ye up then the measure of your fathers.

33 Ye serpents, *ye* generation of vipers, how can ye escape the damnation of hell?

34 ¶Wherefore, behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify, and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city:

35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

36 Verily I say unto you, All these things shall come upon this generation.

37 O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not!

38 Behold, your house is left unto you desolate.

39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.

## DIVISION NINE

## SECTION 154

JESUS, WATCHING THE COLLECTION IN THE TEMPLE,  
COMMENDS THE POOR WIDOW

Jerusalem. Near the middle of Tuesday afternoon, March 20, 34 A.D. (30 A.D., Usher), 780 U.C.

FOREWORD.—Jesus has finished his last public discourse in the Temple. It was not far from the middle of the afternoon of that busy Tuesday, March 20, 34 A.D. (30 A.D., Usher), which was two days before the Pass-over. While Jesus talked, the multitude listened to his words. When his work of teaching had ended, Jesus sat down over against the treasury and watched the people, who, before leaving, were casting their gifts into the treasury, for the support of the Temple and its services. Jesus knew the wealth and the willingness of every contributor; and he

knew, and understood, the poor among the givers. As the poor widow passed by and threw into the treasury her two mites, all that she possessed, Jesus called his disciples, either by word or gesture, and told them what she had done. She had cast in, not more than any other one of the great crowd, but more than they all had given. Jesus, the crucified, the buried, the risen, and the ascended One, is still watching the treasury of his church and is correctly estimating the value of the gifts.

MARK

12:41-44

LUKE

21: 1-4

41 ¶And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

42 And there came a certain poor widow, and she threw in two mites, which make a farthing.

43 And he called *unto him* his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:

44 For all *they* did cast in of their abundance; but she of her want did cast in all that she had, *even* all her living.

And he looked up, and saw the rich men casting their gifts into the treasury.

2 And he saw also a certain poor widow casting in thither two mites.

3 And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all:

4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

## DIVISION NINE

## SECTION 155

JESUS, ON HIS WAY FROM JERUSALEM TO BETHANY, STOPS  
ON THE WESTERN SLOPE OF THE MOUNT OF OLIVES

Mount of Olives. About the middle of Tuesday afternoon, March 20, 34 A.D. (30 A.D., Usher), 780 U.C.

FOREWORD.—Not far from three o'clock in the afternoon of that busy Tuesday, March 20, 34 A.D. (30 A.D., Usher), after a short rest over against the treasury, Jesus went out of the Temple, followed by the Twelve. As he was leaving Jerusalem, some one of the Twelve looked backward and saw the beautiful Temple, in the bright glow of the afternoon sun. When they had called the attention of Jesus to the beauty of the Temple, they must have been astonished to hear him say, "There shall not be left here one stone upon another, that shall not be thrown down."

In apparent silence, after the terrible declaration quoted above, Jesus and the Twelve went out of the city, crossed the brook, and climbed the western slope of the Mount of

Olives, to a place where he and the Twelve had rested often, when going out of the city to Bethany, on other days. From this place they could still see the Temple in all her beauty. Here four of his disciples, Peter, James, John and Andrew, asked, "When shall these things be?" In their thinking, such a thing would not be possible until the end of the world, hence they asked further, "What shall be the sign of thy coming and of the end of the world?" Jesus, then and there, answered both questions.

First, when shall Jerusalem be destroyed? Jesus, instead of naming the exact time, which proved to be only forty years ahead, told them of the horrors that would attend the destruction and the dispersion; and that the dispersion would continue until the times of the Gentiles would be fulfilled.



## MATTHEW

24: 1-22

And Jesus went out, and departed from the temple: and his disciples came to *him* for to shew him the buildings of the temple.

2 And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

3 ¶ And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world?

4 And Jesus answered and said unto them, Take heed that no man deceive you.

5 For many shall come in my name, saying, I am Christ; and shall deceive many.

6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is not yet.

7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

8 All these *are* the beginning of sorrows.

9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall rise, and shall deceive many.

12 And because iniquity shall abound, the love of many shall wax cold.

13 But he that shall endure unto the end, the same shall be saved.

14 And this gospel of the

## MARK

13: 1-20

And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings *are here!*

2 And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

3 And as he sat upon the mount of Olives, over against the temple, Peter and James and John and Andrew asked him privately,

4 Tell us, when shall these things be? and what *shall be* the sign when all these things shall be fulfilled?

5 And Jesus answering them began to say, Take heed lest any *man* deceive you:

6 For many shall come in my name, saying, I am Christ; and shall deceive many.

7 And when ye shall hear of wars and rumours of wars, be ye not troubled: for *such things* must needs be; but the end *shall not be* yet.

8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these *are* the beginnings of sorrows.

9 ¶ But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.

10 And the gospel must first be published among all nations.

11 But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be

## LUKE

21: 5-24 (Cont.)

5 ¶ And as some spake of the temple, how it was adorned with goodly stones and gifts, he said,

6 *As for* these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

7 And they asked him, saying, Master, but when shall these things be? and what sign *will there be* when these things shall come to pass?

8 And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them.

9 But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end *is* not by and by.

10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:

11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

12 But before all these, they shall lay their hands on you, and persecute *you*, delivering *you* up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.

13 And it shall turn to you for a testimony.

14 Settle *it* therefore in your hearts, not to meditate before what ye shall answer:

15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and

## MATTHEW

24: 1-22 (Cont.)

kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand,)

16 Then let them which be in Judea flee into the mountains:

17 Let him which is on the housetop not come down to take any thing out of his house:

18 Neither let him which is in the field return back to take his clothes.

19 And woe unto them that are with child, and to them that give suck in those days!

20 But pray ye that your flight be not in the winter, neither on the sabbath day:

21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

## MARK

13: 1-20 (Cont.)

given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

12 Now the brother shall betray the brother to death, and the father the son; and the children shall rise up against *their* parents, and shall cause them to be put to death.

13 And ye shall be hated of all *men* for my name's sake: but he that shall endure unto the end, the same shall be saved.

14 ¶But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judea flee to the mountains:

15 And let him that is on the housetop not go down into the house, neither enter *therein*, to take any thing out of his house:

16 And let him that is in the field not turn back again for to take up his garment.

17 But woe to them that are with child, and to them that give suck in those days!

18 And pray ye that your flight be not in the winter.

19 For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

## LUKE

21: 5-24 (Cont.)

friends; and *some* of you shall they cause to be put to death.

17 And ye shall be hated of all *men* for my name's sake.

18 But there shall not a hair of your head perish.

19 In your patience possess ye your souls.

20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

21 Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter therein.

22 For these be the days of vengeance, that all things which are written may be fulfilled.

23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

## DIVISION NINE

## SECTION 156

## SEATED STILL ON THE MOUNTAIN-SIDE, JESUS ANSWERS THE DISCIPLES' QUESTION ABOUT HIS SECOND COMING, AND THE END OF THE WORLD

Mount of Olives. About the middle of Tuesday afternoon, March 20, 34 A.D. (30 A.D., Usher), 780 U.C.

FOREWORD.—After having spoken to Peter, James, John and Andrew about the utter destruction of Jerusalem, it pleased

Jesus to tell them, and, probably, the eight others, something of his second coming. In that part of the gospel records devoted to the



destruction of Jerusalem, Jesus seems to have spoken a few words about his second coming; likewise, in those parts of the record mainly devoted to the second coming, Jesus seems to have devoted a few words to the destruction of Jerusalem. Matthew (24: 34), Mark (12: 30), and Luke (21: 32) all say, "This generation shall not pass till all these things be fulfilled." Jesus evidently intended that these words should point back to what he had said about the destruction of Jerusalem, which was so near—only forty years ahead—that people then living would

see it accomplished. The verse immediately following the one showing the near approach of the Roman army under Titus, in each record, probably refers to the words Jesus had spoken about that event. The words, spoken by Jesus, about the destruction of Jerusalem and about his second coming were all true; and the latter is as certain yet to come to pass, as that the former was accomplished in 74 A.D. (70 A.D., Usher). Still other parts of the parallel records in this Section may point back to what Jesus had previously said about the coming destruction of Jerusalem.

## MATTHEW

24: 23-51

23 Then if any man shall say unto you, Lo, here *is* Christ, or there; believe *it* not.

24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; inso-much that, if *it were* possible, they shall deceive the very elect.

25 Behold, I have told you before.

26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is* in the secret chambers; believe *it* not.

27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

28 For wheresoever the carcase is, there will the eagles be gathered together.

29 ¶Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect

## MARK

13: 21-37

21 And then if any man shall say to you, Lo, here *is* Christ; or, lo, *he is* there; believe *him* not:

22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if *it were* possible, even the elect.

23 But take ye heed: behold, I have foretold you all things.

24 ¶But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

26 And then shall they see the Son of man coming in the clouds with great power and glory.

27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

28 Now learn a parable of the fig tree: When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, *even* at the doors.

30 Verily I say unto you, That this generation shall not pass, till all these things be done.

31 Heaven and earth

## LUKE

21: 25-36

25 ¶And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

27 And then shall they see the Son of man coming in a cloud with power and great glory.

28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

29 And he spake to them a parable; Behold the fig tree, and all the trees;

30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

31 So likewise ye, when

MATTHEW  
24: 23-51 (Cont.)

from the four winds, from one end of heaven to the other.

32 Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves; ye know that summer *is* nigh:

33 So likewise ye, when ye shall see all these things, know that it is near, *even* at the doors.

34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

35 Heaven and earth shall pass away, but my words shall not pass away.

36 ¶But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only.

37 But as the days of Noe *were*, so shall also the coming of the Son of man be.

38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

40 Then shall two be in the field; the one shall be taken, and the other left.

41 Two *women* shall be grinding at the mill; the one shall be taken, and the other left.

42 ¶Watch therefore; for ye know not what hour your Lord doth come.

43 But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

45 Who then is a faithful and wise servant, whom

MARK  
13: 21-37 (Cont.)

shall pass away: but my words shall not pass away.

32 ¶But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

33 Take ye heed, watch and pray: for ye know not when the time is.

34 *For the Son of man* is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning:

36 Lest coming suddenly he find you sleeping.

37 And what I say unto you I say unto all, Watch.

LUKE  
21: 25-36 (Cont.)

ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

32 Verily I say unto you, This generation shall not pass away, till all be fulfilled.

33 Heaven and earth shall pass away; but my words shall not pass away.

34 ¶And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

35 For as a snare shall it come on all them that dwell on the face of the whole earth.

36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.



## MATTHEW

24: 23-51 (Cont.)

his lord hath made ruler over his household, to give them meat in due season?

46 Blessed is that servant, whom his lord when he cometh shall find so doing.

47 Verily I say unto you, That he shall make him ruler over all his goods.

48 But and if that evil servant shall say in his heart, My lord delayeth his coming;

49 And shall begin to smite *his* fellow servants, and to eat and drink with the drunken;

50 The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of,

51 And shall cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth.

## DIVISION NINE

## SECTION 157

## THE PARABLE OF THE TEN VIRGINS, TEACHING PREPAREDNESS FOR THE SECOND COMING OF JESUS

Mount of Olives. About the middle of Tuesday afternoon, March 20, 34 A.D. (30 A.D., Usher), 780 U.C.

FOREWORD.—Jesus was still on the western slope of the Mount of Olives, in the afternoon of that busy Tuesday, March 20, probably not far from the middle of the afternoon. It took Jesus only one minute

to further impress his disciples with what he had previously said about his second coming, by the use of the parable of the Ten Virgins.

## MATTHEW

25: 1-13

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. 2 And five of them were wise, and five *were* foolish. 3 They that *were* foolish took their lamps, and took no oil with them: 4 but the wise took oil in their vessels with their lamps. 5 While the bridegroom tarried, they all slumbered and slept. 6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. 7 Then all those virgins arose, and trimmed their lamps. 8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. 9 But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. 10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. 11 Afterward came also the other virgins, saying, Lord, Lord, open to us. 12 But he answered and said, Verily I say unto you, I know you not. 13 Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh.

## DIVISION NINE

## SECTION 158

THE PARABLE OF THE TALENTS, AND FURTHER TEACHING  
ABOUT THE JUDGMENT, WHEN JESUS COMES AGAIN

Mount of Olives. On the mountain side after the middle of Tuesday afternoon, March 20, 34 A.D.  
(30 A.D., Usher), 780 U.C.

FOREWORD.—Jesus immediately followed the parable of the Ten Virgins, with the parable of the Talents, in the use of which it was his purpose to make clear and strong the nature of the judgment which would be a part of his second coming. To those who have died this judgment will be the judgment of awards, the judgment of assignment having

occurred at death; but to those living, when Jesus comes again, it will be a judgment both of assignment and of awards. Faith in Jesus procures assignment to eternal life; faithfulness in the service of Jesus assures the awards. Those dying without faith in Jesus, the Hope of the world, are doomed to suffer eternal punishment.

## MATTHEW

25: 14-46

14 For *the kingdom of heaven* is as a man travelling into a far country, *who* called his own servants, and delivered unto them his goods. 15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. 16 Then he that had received the five talents went and traded with the same, and made *them* other five talents. 17 And likewise he that *had received* two, he also gained other two. 18 But he that had received one went and digged in the earth, and hid his lord's money. 19 After a long time the lord of those servants cometh, and reckoneth with them. 20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. 21 His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. 22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. 23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. 24 Then he which had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed: 25 I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that is* thine. 26 His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: 27 thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury. 28 Take therefore the talent from him, and give *it* unto him which hath ten talents. 29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. 30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: 32 and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats: 33 and he shall set the sheep on his right hand, but the goats on the left. 34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: 35 for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: 36 naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. 37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed *thee*? or thirsty, and gave *thee* drink? 38 When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*? 39 Or when saw we thee sick, or in prison, and came unto thee? 40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me. 41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: 42 for I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: 43 I was a stranger, and



ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. 44 Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? 45 Then shall he answer them saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me. 46 And these shall go away into everlasting punishment: but the righteous into life eternal.

DIVISION NINE

SECTION 159

JESUS AGAIN PREDICTS HIS DEATH, WHILE THE RULERS PLOT ITS ACCOMPLISHMENT

Mount of Olives. After the middle of Tuesday afternoon, March 20, 34 A.D. (30 A.D., Usher), 780 U.C.

FOREWORD.—Though sitting on the mountain-side, Jesus knew what was going on in the city of Jerusalem, still resplendent in the sunlight of that afternoon. The eyes of his divinity penetrated the semi-darkness of that court room of the high priest, where were gathered together the chief priests and the rulers of the people who were planning to take him and kill him. They were troubled as to the time that they should carry out their purpose, and their conclusion was, “Not during the feast.” Jesus himself would not tolerate the delay of the proposed ten days—and so told his apostles in these words: “We know that after two days cometh the Passover, and the Son of man is betrayed to be crucified.”

The above declaration of Jesus was made to the Twelve, on the afternoon of Tuesday, March 20. “After two days” can mean nothing else than day-after-tomorrow. Jesus

could not have made it plainer if he had said to the Twelve, “Ye know that the Passover cometh on Thursday of this week.” The triumphal entry had occurred on Sunday, Nisan 10 (March 18). The triumphal entry was on the anniversary of the choosing of the lamb for the first Passover. In Division Ten, it will be shown that the crucifixion occurred on the anniversary of the slaying of the first Passover lamb; that the resurrection was on the anniversary of the dry-crossing of the Red Sea; that the ascension was on the anniversary of the Smitten Rock; and that the Holy Spirit came in power on the day of Pentecost, the anniversary of the oral delivery of the law.

When Jesus had told the Twelve what would occur on the day-after-tomorrow, they arose and walked over the brow of Olivet, down to Bethany, to spend his last night in the Bethany home.

MATTHEW	MARK	LUKE
26:1-5	14: 1, 2	22: 1, 2
And it came to pass, when Jesus had finished all these sayings, he said unto his disciples,	After two days was <i>the feast of the passover</i> , and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put <i>him</i> to death.	Now the feast of unleavened bread drew nigh, which is called the passover.
2 Ye know that after two days is <i>the feast of the passover</i> , and the Son of man is betrayed to be crucified.	2 But they said, Not on the feast <i>day</i> , lest there be an uproar of the people.	2 And the chief priests and scribes sought how they might kill him; for they feared the people.
3 Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,		
4 And consulted that they might take Jesus by subtilty, and kill <i>him</i> .		
5 But they said, Not on the feast <i>day</i> lest there be an uproar among the people.		

## DIVISION NINE

## SECTION 160

THE SUPPER IN THE HOME OF SIMON THE LEPER AND THE  
SECOND ANOINTING BY MARY

Bethany. The Hebrew evening of Wednesday, March 21, 34 A.D. (30 A.D., Usher), 780 U.C.

FOREWORD.—The gospel records show the healing of only twelve lepers, by Jesus. Simon, probably, was one of the ten whom Jesus had cured of their leprosy, as he was passing through Samaria, on his way to the Feast of Tabernacles of 33 A.D. (29 A.D., Usher); but if he were one of the ten, it was not he who returned to Jesus to give him thanks, for that one was a Samaritan. Simon finally sees his opportunity, his last, to honor Jesus who had restored him to his home in Bethany. Knowing that Jesus had been the honored guest in the home of Martha, Mary and Lazarus, for several days, he may have asked them, early Tuesday morning, that he might have him and the Twelve, at supper, after that day had ended. Being close neighbors in the village of Bethany, and on most friendly terms, the request must have been graciously granted. Jesus, knowing all things, must have known of the plan that was being worked in Bethany, to do him honor, at the evening meal; though the parties concerned must have thought that it would be a surprise to him.

Simon, probably, had invited Martha and Mary to help the women of his home make preparation for the supper; and he, probably, asked that Lazarus be one of the guests at his table. On this the records are silent.

Arriving in Bethany before the sun had gone down, Jesus and the Twelve must have walked into the Bethany home, as had been their custom, toward the close of each of the immediately preceding days. Mary may have been the one watching for their coming. After welcoming them, it may have been she who told Jesus that Simon was making preparation for a great supper, in his home, to honor him and the Twelve. Then she may have added: "Rest here until the supper hour arrives."

Mary must have observed that something had occurred, during the day, that had brought to the face of John, and others, a tinge of sadness. Probably it was John who explained to her, that, only a little while ago, Jesus had said: "After two days is the Passover, and the Son of man is betrayed to be crucified." Such a statement would bring to Mary's mind, at once, what

Jesus had said, after she had anointed his feet, in her own home on the Hebrew night of Saturday, March 17: "Suffer her to keep it against the day of my burying." She had not used all her precious ointment on Jesus' feet when she was repulsed by the cruel remark of Judas: "Why this waste?" Judas' comment, that the whole should have been sold, included the idea that what remained in the alabaster box should yet be sold. But Jesus said: "Suffer her to keep it against the day of my burying." Mary must have made up her mind that she would anoint Jesus, ere the supper in Simon's home had ended; she would anoint him for that burying about which Jesus had spoken to the Twelve, the little while ago, and with that ointment which she had kept in her unbroken alabaster box.

We cannot know if Martha helped to prepare and serve the supper, in Simon's home; nor can we know that Lazarus was a guest at the table; but we can know that Mary, though not named, was the woman who broke the alabaster box and poured on Jesus' head all the precious ointment that it then contained. She was the same woman who, on the Hebrew night of Saturday, March 17, had anointed his feet, in her own home, as he reclined at their table, enjoying the supper they had made him, on the Hebrew night following the day of his arrival, in Bethany, on Friday, March 16, six days before the Passover. It was Mary who heard Jesus say, after she had anointed his feet: "Suffer her to keep it against the day of my burying." It was Mary who, four nights later, after she had broken her alabaster box and had poured all the ointment that she had kept from the first anointing, heard Jesus say: "She did it for my burying. Verily I say unto you, whosoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her." Mary's first anointing was in appreciation of the fact that, a few weeks before, Jesus had brought her dead brother back into life; the second anointing was in preparation for the burying of the dead body of Jesus, who would die on the Roman Cross on Passover day.



MATTHEW

26: 6-13

6 ¶Now when Jesus was in Bethany, in the house of Simon the leper,

7 There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat.

8 But when his disciples saw *it*, they had indignation, saying, To what purpose is this waste?

9 For this ointment might have been sold for much, and given to the poor.

10 When Jesus understood *it*, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

11 For ye have the poor always with you; but me ye have not always.

12 For in that she hath poured this ointment on my body, she did *it* for my burial.

13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.

MARK

14: 3-9

3 ¶And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured *it* on his head.

4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

7 For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

8 She hath done what she could: she is come aforehand to anoint my body to the burying.

9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her.

DIVISION NINE

SECTION 161

FROM SIMON'S SUPPER, JUDAS GOES TO JERUSALEM TO BETRAY JESUS

Bethany and Jerusalem. Hebrew night of Wednesday, March 21, 34 A.D. (30 A.D., Usher), 780 U.C.

FOREWORD.—Judas had been reproved by Jesus for his criticism of Mary, when she had anointed his feet as he reclined at the supper table in her own home, on the Hebrew night of Saturday, March 17; but he did not go from that supper to effect an agreement with the priests to betray Jesus. Judas had no thought of betraying Jesus when he was making his triumphal entry into Jerusalem on Sunday, March 18. On the contrary, he must have been highly elated over that scene, believing that it would be only a few hours until Jesus would set up an earthly kingdom, of which he would become grand treasurer. Probably no thought of betrayal entered his mind, as he observed the wonderful scenes of both Monday and Tuesday, March 19 and 20, respectively. It is doubtful if he thought he would be the betrayer, when, on Tuesday afternoon, he heard Jesus say, "Ye know that after two days is the feast of the Passover, and the Son of man is betrayed to be crucified."

On the Hebrew night of Wednesday, March 21, as Jesus and the Twelve were still at Simon's table, Mary came again to

Jesus and anointed his head. Judas, apparently joined by some of the other Apostles, complained of the waste, saying, "This ointment might have been sold for much." Jesus again administered a rebuke to Judas, the severity of which must have been emphasized by the look which Jesus gave him.

Immediately, wounded pride, and inborn cupidity, got the mastery of Judas. When Jesus had said that this anointing was for his burial, Judas must have recalled that, only a few hours before, Jesus had said, "The Son of man is betrayed to be crucified." Judas must have concluded quickly, "Since Jesus says he will be betrayed, I will do the work and get pay for it."

When Simon's supper had ended, Jesus and the Twelve, except Judas, must have thanked the host and then must have gone over to the Bethany home, to spend the night in restful sleep. As they were about to enter the house, Judas must have said to those who were to occupy the room with him, that he must take a little walk before retiring.

Out into the blackness of that moonless

night, Judas went his way to Jerusalem to have his first interview with the chief priests, whom he readily found, though at a late hour, in consultation about how they might accomplish the death of Jesus. They admitted Judas when they had learned the purpose of his coming; and they heard him gladly when he said: "What will you give me, and I will deliver him unto you?" The

agreement was quickly made and they weighed unto him thirty pieces of silver. Having made this agreement, he returned, in the midnight darkness, to Bethany, stirred, now and then, by the rattle of the silver in his pocket. Entering his room, he must have found his companions sleeping soundly. There, probably, was no sleep for Judas that night—if not, he never slept again.

MATTHEW 26: 14-16	MARK 14: 10,11	LUKE 22: 3-6
14 ¶Then one of the twelve, called Judas Iscariot, went unto the chief priests,	10 ¶And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.	3 ¶Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.
15 And said <i>unto them</i> , What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.	11 And when they heard <i>it</i> , they were glad, and promised to give him money. And he sought how he might conveniently betray him.	4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them.
16 And from that time he sought opportunity to betray him.		5 And they were glad, and covenanted to give him money.
		6 And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

DIVISION NINE

SECTION 162

JESUS PLANS FOR HIS LAST PASSOVER SUPPER, AND REMAINS IN BETHANY ALL DAY WITH TEN OF THE APOSTLES. ONLY PETER AND JOHN WERE SENT TO JERUSALEM TO MAKE PREPARATION

Bethany and Jerusalem. Wednesday morning, March 21, 34 A.D. (30 A.D., Usher), 780 U.C.

FOREWORD.—The only one in the Bethany home who had not been refreshed with sleep, following Simon's supper, must have been Judas. The night hours following his return from Jerusalem were few. The memory of the agreement he had made with the chief priests for the betrayal of Jesus, and the money they had given him, must have driven from his eyes the slumber for which he longed. When Jesus and the Twelve had eaten the morning meal, it occurred to some of the number that he had not told them where he would eat the Passover with them. They also knew that preparation must be made for the Passover supper, hence they asked, "Where wilt thou that we prepare for thee to eat the Passover?" The questioners must have been Peter and John, for he immediately commissioned these two to make all preparation, giving them specific directions how to find the place in Jerusalem, and what they should say to the owner of the house. It appears that Judas must not, and the nine others need not, know the place.

Under this commission Peter and John left Bethany, on Wednesday morning, while Jesus and the ten other apostles remained all day in Bethany. All that day Judas felt himself restrained by the piercing eyes of Jesus. However much he may have desired to visit Jerusalem, during that day, that he might have further conference with the chief priests, he was not allowed to go. Judas must have wondered if all the days to intervene before he was expected to deliver Jesus to his co-conspirators would be as miserable to him as this one; for he was not expected to make delivery for eight or more days. Nevertheless he must be planning to do that for which he had been paid. It would be interesting to know all that Jesus said and did that day, after he had sent Peter and John to Jerusalem. As Wednesday was approaching its end, probably only a little while before sunset, Jesus bade goodbye to Mary, Martha and Lazarus, and walked toward Jerusalem, followed by the ten apostles who had been with him all the day. Sunset probably came as Jesus



reached the brow of Olivet, on his way to the upper room, where he knew that Peter and John would be in readiness to receive him and their fellow apostles, at an early hour after dark. Jesus may have tarried a while on the western slope of the mountain, at the place where he had sat and taught

on Tuesday afternoon, to give time for the roasting of the lamb which had been slain as the sun went down. It was already the Hebrew night of Thursday, March 22, when Jesus climbed the stairway leading to the upper room.

## MATTHEW

26: 17-19

17 ¶Now the first *day* of the *feast of unleavened bread* the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

19 And the disciples did as Jesus had appointed them; and they made ready the passover.

## MARK

14: 12-17

12 ¶And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?

13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

14 And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples?

15 And he will shew you a large upper room furnished *and* prepared: there make ready for us.

16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

17 And in the evening he cometh with the twelve.

## LUKE

22: 7-13

7 Then came the day of unleavened bread, when the passover must be killed.

8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

9 And they said unto him, Where wilt thou that we prepare?

10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

11 And ye shall say unto the goodman of the house, The Master said unto thee, Where is the guestchamber, where I shall eat the passover with my disciples?

12 And he shall shew you a large upper room furnished: there make ready.

13 And they went, and found as he had said unto them: and they made ready the passover.

# DIVISION TEN

## ALL THE RECORDS ABOUT JESUS

From the beginning of Passover Day, Thursday, March 22, to the day of Pentecost, Sunday, May 13, 34 A.D. (30 A.D., Usher), 780 U.C. The fourth group of fifty-three days with Jesus.

Inasmuch as every event, except one (the sixth post-resurrection appearance), appearing in this the Tenth Division, will be not only dated in Julian time, but the week-day of each occurrence will also be given, it must be shown here how these became known. The week-day and the Hebrew date of the Passover, in the year that Jesus was crucified, are plainly shown in the scripture record. The finding of the Julian date of the Passover of that year, could not have been possible, if the ancient Hebrew Calendar had not been reproduced, in all of its beauty and utility; and if its dates had not been translatable into terms of the Julian calendar. In *Cycles of Time and Seasons*, by the Author, the results of the work, merely mentioned above, have been fully and clearly set forth. It may be stated here that the ancient Hebrew calendar had an unbroken existence from the time of Moses, at the latest, down to the year that Jerusalem (Temple and all) was destroyed by the Roman soldiers under Titus, which was 74 A.D. (70 A.D., Usher).

At that time all the sacred records, kept in the Temple, were destroyed, and the record keepers perished. The Jews were scattered everywhere. They made no attempt, for a long period of time (290 years), to rebuild their calendar and re-establish their feasts. The calendar they finally produced was not the calendar of Moses, in fact very unlike it, in many respects. The differences are set forth in *Cycles of Time and Seasons*, the first chapter of which has for its title, "*The Ancient Hebrew Calendar Reproduced.*" The modern Jewish calendar is an attempted lunar calendar. The Ancient Hebrew Calendar was seasonal, and so perfect that one is forced to the conclusion that the God, who ordered the seasons, ordained the Passover and inspired the Ancient Hebrew Calendar.

In the long Passover cycle of twenty-eight years, one of the facts shown, in the Ancient Hebrew Calendar, was that the Passover and the seasons had a play-period of thirty-five days. Every twenty-eight years was just like every other similar period. This variation of Passover periods cannot be shown in the Ancient Hebrew Calendar, since every Passover occurred on a fixed Hebrew date, Nisan 14; but these Hebrew dates, translated into Julian dates, show the Passover to occur, in every long Passover cycle, on Julian dates from March 14 to April 17, inclusive, and in every cycle the same dates are repeated.

In *Cycles of Time and Seasons*, a short

Passover cycle of seven years is shown, during which the Passover occurred on each of the seven week-days, always in the order of *Monday, Friday, Tuesday, Saturday, Wednesday, Sunday, Thursday*. In every long cycle there were four of these short cycles, each like the three others, as to the week-day order of the Passovers. Whatever the week-day, the Hebrew date of the Passover was Nisan 14.

It should be stated here that a Hebrew astronomer, with the Greek name Sosigenes, was chosen by Julius Caesar to construct his beautiful solar calendar. He based the Julian solar calendar on the ancient Hebrew seasonal calendar; and would not allow it to become effective until 42 B.C. (46 B.C., Usher), that year being concurrent with the first year of the fiftieth Hebrew long Passover cycle, the Passover day in that Julian year being Monday, April 6. Since that time there have been long seasonal cycles of twenty-eight years, in the Julian solar calendar.

In *Cycles of Time and Seasons*, it has been shown that any year of Julian time can be correctly placed in the long seasonal cycle to which it belongs, and, on thus being placed, the Julian Passover date and its week-day, for that year, are instantly shown.

The Passover-Pentecostal period was brought into existence in the year 1443 B.C. (1447 B.C., Usher), and extended, in Hebrew time, from Sunday, Nisan 10, to Sunday, Sivan 7, a period of fifty-seven days, inclusive. Within this period occurred many important events in Hebrew history, whose anniversaries have been observed through the ages, and should be observed to the end of time. The leading events in that period, whose anniversaries, in the year of the crucifixion, witnessed the most remarkable events in the life of Jesus were as follows: (1) the triumphal entry of Jesus on Sunday, Nisan 10, the anniversary of the choosing of the lamb for the first Passover; (2) the crucifixion of Jesus on Thursday, Nisan 14, the anniversary of the slaying of the Passover lamb; (3) the resurrection of Jesus, Sunday, Nisan 17, the anniversary of the dry-crossing of the Red Sea; (4) the ascension of Jesus on Thursday, Ijar 26, the anniversary of the Smitten Rock; (5) the descent of the Holy Spirit on Sunday, Sivan 7, the anniversary of the oral delivery of the law. These several Hebrew dates occurred on the same week-days in the two widely separated years: 1443 B.C. (1447 B.C., Usher), and 34 A.D.



## DIVISION TEN

(30 A.D., Usher).

The week-days of the Hebrew dates on which occurred the triumphal entry, the crucifixion, the resurrection, and the ascension of Jesus, and the descent of the Holy Spirit, are all clearly set forth in the gospel records, and should be no longer doubted by any student of the Bible.

The starting-point, for finding the several week-days, is the statement that Jesus was resurrected on the first day of the week, the date not being given. The next fact of record in the gospels is that Jesus ascended to the Father on the fortieth day following, but including, the day of the resurrection. This clearly makes Thursday the day he went back to the Father, but the date is not directly given. When the day of Pentecost was fully come, the Holy Spirit came in power. The week-day of this event is not stated, but its date is clearly shown to be Sivan 7, the last day of the Pentecostal Period, the anniversary of the oral delivery of the law. Counting forward from the day of the resurrection, but including it, the week-day of Pentecost that year was Sunday, the first day of the week, which shows that Jesus was resurrected on the first of the fifty days of the Pentecostal Period, the date of which could have been none other than Sunday, Nisan 17, the anniversary of the dry-crossing of the Red Sea. Counting forward from Sunday, Nisan 17, the fortieth day of that Pentecostal Period was Ijar 26; and counting backward from Sunday, Sivan 7, the day of Pentecost, the fortieth day of that Pentecostal Period is found to be Ijar 26. Thus

these three events, the resurrection and the ascension of Jesus and the descent of the Holy Spirit, each has its correct Hebrew date and its correct week-day: Nisan 17, Sunday; Ijar 26, Thursday; Sivan 7, Sunday.

The remaining two events have their correct Hebrew dates given. Especially is this true of the crucifixion which was on Pass-over day, Nisan 14. The records show, beyond doubt, that the triumphal entry was on Nisan 10. The week-days of these events are easily found: (1) counting backward from Sunday, Nisan 17, to Nisan 14, the Passover day, it is found to be Thursday, not Friday, and not Wednesday. Counting backward, further, from Sunday, Nisan 17, the triumphal entry is shown to have been Sunday, Nisan 10. Nothing can be clearer than the exact Hebrew dates and the certain week-days of these five great events, occurring in the Passover-Pentecostal Period of 34 A.D. (30 A.D., Usher). The Julian dates of these events are, also, certainly known, for all Ancient Hebrew dates have been correctly translated into concurrent Julian dates.

To help the Bible student, the combined Hebrew-Julian calendar, covering the fifty-seven most important days in the history of the world, is given below. The five Hebrew and Julian dates of these five great events are in heavy face type: (1) triumphal entry; (2) the crucifixion; (3) the resurrection; (4) the ascension; (5) the descent of the Holy Spirit. Ijar 15 and April 22, also in heavy type, mark the anniversary of the giving of the manna.

### THE MOST WONDERFUL FIFTY-SEVEN DAYS IN THE YEAR OF CRUCIFIXION 34 A.D. (30 A.D., USHER)

	S.	M.	Tu.	W.	Th.	F.	St.	
Nisan	<b>10</b>	11	12	13	<b>14</b>	15	16	Hebrew
March	<b>18</b>	19	20	21	<b>22</b>	23	24	Julian
Nisan	<b>17</b>	18	19	20	21	22	23	Hebrew
March	<b>25</b>	26	27	28	29	30	31	Julian
Nisan	24	25	26	27	28	29	30	Hebrew
April	1	2	3	4	5	6	7	Julian
Ijar	1	2	3	4	5	6	7	Hebrew
April	8	9	10	11	12	13	14	Julian
Ijar	8	9	10	11	12	13	14	Hebrew
April	15	16	17	18	19	20	21	Julian
Ijar	<b>15</b>	16	17	18	<b>19</b>	20	21	Hebrew
April	<b>22</b>	23	24	25	<b>26</b>	27	28	Julian
Ijar	22	23	24	25	<b>26</b>	27	28	Hebrew
April and May	29	30	1	2	<b>3</b>	4	5	Julian
Ijar and Sivan	29	1	2	3	4	5	6	Hebrew
May	6	7	8	9	10	11	12	Julian
Sivan	<b>7</b>							Hebrew
May	<b>13</b>							Julian

Some one may claim that Jesus was crucified in some other year, when the Passover occurred on Friday. Another one may claim that the crucifixion must have occurred in some other year, when the Passover occurred on Wednesday. The Friday-claim can be met in only the second year of a short Passover cycle; but in that year the Pentecostal Period would begin and end on Monday, which would be against the gospel records. The Wednesday-claim can be met in only the fifth year of a short Passover cycle; but in that year the Pentecostal Period would begin and end on Saturday, which contradicts the gospel records. Only in the seventh, and last year of a short Passover cycle can Nisan 14 fall on Thursday; and in that year only can the Pentecostal Period begin and end on Sunday, the first day of the week.

The only foundation for any one to believe that Jesus was crucified on Friday, April 6, is the fact that the full moon of April occurred on that day in 34 A.D. (30 A.D., Usher). The March full moon, that year, came on March 8. No Passover, even in the modern Jewish calendar, could occur as early as March 8. Choosing between these two full moons, the April full moon had to be accepted. Nowhere in the Scripture, Old or New, can be found any record that would link the Passover to the full moon of either March or April. In the modern Jewish calendar, which only approximates a lunar calendar, the Passover may fall on either of four days: (1) the day of the full moon; (2) the day before the full moon; (3) the day after the full moon; (4) at the latest, the second day after the full moon.

The Ancient Hebrew Calendar was a seasonal calendar, and neither a lunar nor a solar calendar. The Passover of this calendar was always on Nisan 14, but rarely at the time of the full moon. Thursday, the 14th of Nisan, in 34 A.D. (30 A.D., Usher), had for its concurrent Julian date Thursday, March 22, which was just half-way between the full moon of March 8, and the full moon of April 6. There was not a ray of moonlight on Passover night, when Jesus was

betrayed. Judas led the soldiers, and servants of the Priests, to Gethsemane, under the light of torches and lanterns (John 18: 3). These they would not have carried if there had been a full moon, almost directly above their heads, as it would have been if that had been Hebrew Friday, the night of April 6.

The "Gibraltar" of the one who claims that Jesus was crucified on Wednesday is the record, "So must the Son of man be in the heart of the earth three days and three nights." The expression "*and three nights*" must have been used to give emphasis to the fact that, while the "*three days*" would not be seventy-two hours, Jesus would be in the grave *three nights*: (1) one night without the Roman Seal and soldiers; (2) the first night when the grave was guarded; and (3) the second night through which the grave was again guarded, by three groups of soldiers, through three Roman watches, without anything unusual occurring. But in the midst of the fourth watch, the fresh Roman soldiers who were expected to resist any attempt of the disciples of Jesus to steal his body away, became powerless in the presence of the bright angel who came down from heaven and rolled the stone away and sat upon it. Under this interpretation the body of Jesus was in the tomb about sixty hours, for he arose early in the morning of Sunday, Nisan 17, which was the first day of the Pentecostal Period. If Jesus had been crucified on Wednesday, Nisan 14, the first day of the Pentecostal Period, the day of the resurrection would have been Saturday, Nisan 17; but these dates in that year were, respectively, Thursday and Sunday.

It was late in the afternoon of Tuesday, Nisan 12, when Jesus said, "After two days cometh the Passover." Here only a very small part of the first of these two days was included. Here the time included was not over twenty-six hours. The time of the three days and three nights was about sixty hours. No one should stumble at a part of a day, in a group of days, being counted as one day of this group.

## DIVISION TEN

## SECTION 163

### AT THE PASSOVER TABLE, BEFORE EATING THE SUPPER, JESUS, BY WORDS, TEACHES HUMILITY AND SERVICE

Hebrew night of Thursday, March 22, 34 A.D. (30 A.D., Usher).

**FOREWORD.**—Jesus, on entering the upper room, found that Peter and John had performed their task well. They had supplied the table with the roasted lamb, not a bone of which had been broken, with the unleavened bread, and with the bitter herbs, all of which had been required from the

beginning. They also had provided wine, which later custom had brought into use. The chairs or stools had been placed in an orderly way around the table. Against the wall had been placed a vessel filled with water; and by it was an empty basin. Over the mouth of the water-vessel, a clean towel had been



placed. All these things Jesus had seen. He may have waited a little while for the common ceremony, which the record tells us had been neglected, when Jesus and the ten, who had been with him all day in Bethany, had entered the room.

Presently Jesus sat down at the table, in the chair which had been intended for him; then the Twelve, evidently in some confusion, followed his example. Their acts in securing their individual seats, as well as the words that they may have spoken in an undertone, caused Jesus to observe that the question of superiority among them had not died, though gently rebuked on two other occasions. Luke alone has written the words of Jesus, in administering this his last rebuke against the

thought, "Who shall be greatest among us?" But while Luke, in 22: 14, speaks of the arrival of Jesus and ten of the apostles, for the Passover supper, in verses 19 and 20, he writes of the institution of the Memorial Supper. Luke then returns to make record of two events that occurred, the one before eating (22: 24-27), and the other while eating, the Passover supper (22: 21-23).

At this Passover supper, Jesus and the Twelve, apparently, did not stand, as the Hebrews did at the first Passover supper; nor does it appear that they reclined, as they did at a supper in the home of Mary, Martha and Lazarus. They *sat* at this Passover supper, in that upper room, where Peter and John had made preparation.

### MATTHEW

26: 20

20 Now when the even was come, he sat down with the twelve.

### LUKE

22: 14-16

14 And when the hour was come, he sat down, and the twelve apostles with him.

15 And he said unto them, With desire I have desired to eat this passover with you before I suffer:

16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

22: 24-27

24 ¶And there was also a strife among them, which of them should be accounted the greatest.

25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

26 But ye *shall* not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

27 For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.

## DIVISION TEN

## SECTION 164

### JESUS, BEFORE EATING THE PASSOVER, TEACHES HUMILITY AND SERVICE IN HIS ACT OF WASHING THE FEET OF HIS DISCIPLES

Jerusalem. Hebrew night of Thursday, March 22, 34 A.D. (30 A.D., Usher), 780 U.C.

FOREWORD.—When Jesus had spoken his rebuke against their selfish ambitions, as recorded by Luke (22: 24-27), he taught humility and service in the act of washing the feet of his disciples. As Jesus arose from the table to perform the customary act of

foot-cleansing, then he said, "I am among you as he that serveth" (Luke 22: 27).

Peter and John had made ready the pitcher of water, the empty basin, and the towel, but they had not hired a servant to use them on the feet of Jesus when he should come

from Bethany that night. Each of them may have been half-way willing to do this act for Jesus, but they would not humiliate themselves in the act of washing the feet of the ten apostles who had come with him.

The translation of John 13: 2, in the American Revision, differing from that in the King James, is certainly correct. This reads: "And during supper, the devil having already put into the heart of Judas Iscariot, Simon's son, to betray him." When seated around the table, Jesus and the Twelve were at supper, even when no food had been eaten. It must have been between the sitting-down at the table and the partaking of the supper, when Jesus astonished them all by rising from his chair and laying aside his garments. They must have been still more astonished when they saw him gird himself with the towel, and pour the water into the basin.

Whether Peter was the first, or the last, to be approached by Jesus, with this object-lesson of humility and service, cannot be known; but Peter's attitude of resentment is recorded. When Jesus had said to him, "If I wash thee not, thou hast no part with me," then he begged him to wash, not only his feet, but his hands and his head as well.

Jesus did not design that foot-washing should be an ordinance of the church which he had founded. If he had intended that it should be a part of the Memorial Supper, he would not have resorted to it until the Passover supper had been eaten, and after Judas had gone out into the night, at his command; "What thou doest, do quickly." After this object-lesson of humility and service there is no record in the Acts or Epistles that this teaching was in vain.

## JOHN

13: 1-20

Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. 2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; 3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; 4 he riseth from supper, and laid aside his garments; and took a towel, and girded himself. 5 After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded. 6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? 7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. 8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. 9 Simon Peter saith unto him, Lord, not my feet only, but also *my hands and my head.* 10 Jesus saith to him, He that is washed needeth not save to wash *his* feet, but is clean every whit: and ye are clean, but not all. 11 For he knew who should betray him; therefore said he, Ye are not all clean. 12 So after he had washed their feet and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? 13 Ye call me Master and Lord: and ye say well; for so I am. 14 If I then, *your* Lord and master, have washed your feet; ye also ought to wash one another's feet. 15 For I have given you an example, that ye should do as I have done to you. 16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. 17 If ye know these things, happy are ye if ye do them.

18 I speak not of you all: I know whom I have chosen: but that the Scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. 19 Now I tell you before it come, that, when it is come to pass, ye may believe that I am *he.* 20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

## DIVISION TEN

## SECTION 165

## AS THE PASSOVER SUPPER IS BEING EATEN JESUS SAYS, ONE OF YOU SHALL BETRAY ME

Jerusalem. Hebrew night of Thursday, March 22, 34 A.D. (30 A.D., Usher), 780 U.C.

FOREWORD.—When Jesus had finished the task that should have been performed by another, he replaced the basin, ungirded the towel, robed himself in his garments, and

then again sat down at the Passover table. As they ate, Jesus himself may have told them the meaning of the Passover supper which had been instituted 1,477 years before.



In the course of the meal, Jesus said, in the hearing of all who were with him at the table, "One of you shall betray me." Immediately a repeating-chorus came, in sorrowful tones, from the eleven, "Is it I?" In the voice of Judas there could have been no tinge of sorrow when he said, "Is it I, Rabbi?" The answer of Jesus to Judas, "Thou hast said," was understood by him, but, probably, not by the eleven others. Judas knew that he had taken the first step in the betrayal the night before, and even then had the thirty pieces of silver in his pocket. He also knew that he would take this step, but had expected it would be a few days later.

In some quiet way, either by signs, or by whispering, Peter had requested John who was by Jesus, to ask him, "Who is it of whom he speaketh?" In an equally sub-

dued tone Jesus answered: "He it is for whom I shall dip the sop, and give it him." Jesus at once gave it to Judas, having done the same thing previously to the others. Judas may have heard what Jesus had said to John; for when the sop had been put in his plate, he became mightily stirred by the devil.

When Jesus had placed the sop, he said to Judas, "What thou doest, do quickly." Judas immediately arose and went out into the black darkness, and found his way to the room which he had visited after Simon's supper. This time he tells the chief priests that the work of betrayal must be completed this night, and not be deferred until the feast had ended. For an hour or more Judas must have argued with the chief priests, before the final agreement for the immediate arrest and trial of Jesus.

## MATTHEW

26: 21-25

21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23 And he answered and said, He that dippeth *his* hand with me in the dish, the same shall betray me.

24 The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

## MARK

14: 18-21

18 And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.

19 And they began to be sorrowful, and to say unto him one by one, *Is it I?* and another said, *Is it I?*

20 And he answered and said unto them, *It is one of the twelve, that dippeth with me in the dish.*

21 The Son of man, indeed, goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

## LUKE

22: 17, 18

17 And he took the cup, and gave thanks, and said, Take this, and divide *it* among yourselves:

18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

22: 21-23

21 But, behold, the hand of him that betrayeth me *is* with me on the table.

22 And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!

23 And they began to inquire among themselves, which of them it was that should do this thing.

## JOHN

13: 21-30

21 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

22 Then the disciples looked one on another, doubting of whom he spake.

23 Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

JOHN

13: 21-30 (Cont.)

24 Simon Peter, therefore, beckoned to him, that he should ask who it should be of whom he spake.

25 He then lying on Jesus' breast saith unto him Lord, who is it?

26 Jesus answered, He it is, to whom I shall give a sop, when I have dipped *it*. And when he had dipped the sop, he gave *it* to Judas Iscariot, the son of Simon.

27 And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

28 Now no man at the table knew for what intent he spake this unto him.

29 For some of *them* thought, because Judas had the bag, that Jesus said unto him, Buy *those things* that we have need of against the feast; or, that he should give something to the poor.

30 He then, having received the sop, went immediately out; and it was night.

## DIVISION TEN

## SECTION 166

## JESUS INSTITUTES THE MEMORIAL SUPPER

Jerusalem. Hebrew night of Thursday, March 22, 34 A.D. (30 A.D., Usher), 780 U.C.

FOREWORD.—Jesus has told the eleven, in the few minutes following the Passover supper, of the death which he would soon suffer; and now he is ready to institute another supper which shall be a memorial of that death until he come again.

With the unleavened bread that had remained after the Passover supper, and with the wine which had not been exhausted, Jesus has in hand the emblems that shall represent forever his broken body and his

shed blood. John strangely omits any mention of the Memorial Supper, one of the two ordinances which Jesus gave to his church; but it is not more strange than that Matthew, Mark and Luke have not recorded the farewell messages of Jesus given in John 14 to 16, and the wonderful prayer of Jesus found in John 17, all of which immediately followed the breaking of the bread and the drinking of the wine.

What John might have said about the



Memorial Supper has been given us by Paul, in 1st Corinthians 11: 23-26, which is placed here that it may be read in connection with the records of Matthew, Mark and Luke.

23. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread:

24. And when he had given thanks, he brake it, and said, Take, eat: this is my

body, which is broken for you: this do in remembrance of me.

25. After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

26. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come (1st Cor. 11: 23-26).

## MATTHEW

26: 26-29

26 And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body.

27 And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it;

28 For this is my blood of the new testament, which is shed for many for the remission of sins.

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

## MARK

14: 22-25

22 And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat; this is my body.

23 And he took the cup, and when he had given thanks, the gave *it* to them: and they all drank of it.

24 And he said unto them, This is my blood of the new testament, which is shed for many.

25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

## LUKE

22: 19, 20

19 And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

20 Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you.

## DIVISION TEN

## SECTION 167

## JESUS SPEAKS WORDS OF COMFORT TO THE ELEVEN, IMMEDIATELY AFTER INSTITUTING THE MEMORIAL SUPPER. THE FIRST OF THE THREE BRIEF DISCOURSES

Jerusalem. Hebrew night of Thursday, March 22, 34 A.D. (30 A.D., Usher), 780 U.C.

FOREWORD.—Jesus observed that the eleven were troubled, because they could not fully understand the meaning of the Memorial Supper which he had just now instituted, hence he said: "Let not your heart be troubled; ye believe in God, believe also in me." Then Jesus gave them assurance that he would go to the Father, whose house had many mansions; and that he would prepare a place for them; and that he would come again to take them to be with him in his Father's house. But before his second com-

ing, Jesus promised them that the Holy Spirit would be sent to comfort them, and to abide with them. This first discourse was given while they were seated around the memorial table. At its conclusion, Jesus said: "Arise let us go hence." But before leaving that upper room, Jesus, while standing there, will speak the two other discourses, and then offer the wonderful prayer for them and for all who would believe on him through their word.

## JOHN

14: 1-31

Let not your heart be troubled: ye believe in God, believe also in me. 2 In my Father's house are many mansions: if *it were* not so, I would have told you. I go to prepare a place for you. 3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also. 4 And whither I

go ye know, and the way ye know. 5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? 6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. 7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. 8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us. 9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father? 10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. 11 Believe me that I *am* in the Father, and the Father in me: or else believe me for the very work's sake. 12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father. 13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. 14 And if ye shall ask any thing in my name, I will do *it*.

15 If ye love me, keep my commandments. 16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; 17 *even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. 18 I will not leave you comfortless: I will come to you. 19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. 20 At that day ye shall know that I *am* in my Father, and ye in me, and I in you. 21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. 22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? 23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. 24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. 25 These things have I spoken unto you, being *yet* present with you. 26 But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. 27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. 28 Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. 29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe. 30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. 31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

## DIVISION TEN

## SECTION 168

THE TRUE VINE, THE BRANCHES, AND THE HUSBANDMAN—  
THE HOLY SPIRIT AGAIN PROMISED AS A WITNESS—  
THE SECOND OF THE THREE BRIEF DISCOURSES

Jerusalem. Hebrew night of Thursday, March 22, 34 A.D. (30 A.D., Usher), 780 U.C.

FOREWORD.—The first discourse, occupying a little more than three minutes, was delivered while Jesus and the eleven, with him, were still seated around the memorial table. Standing now, as if in readiness to go from the Upper Room into the Garden, Jesus had other words to speak to them, and through them, to all who should believe on him

because of their witnessing. Jesus expects them to be fruit-bearers for the glorifying of the Father, which they can do only by abiding in him, the true Vine. In this discourse, Jesus told them that the world would hate them because they were not of the world, and because they were witnesses of him whom they had hated without a cause.

JOHN

15: 1-27

I am the true vine, and my Father is the husbandman. 2 Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit. 3 Now ye are clean through the word which I



have spoken unto you. 4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. 5 I am the vine, ye *are* the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. 6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned. 7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. 8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. 9 As the Father hath loved me, so have I loved you: continue ye in my love. 10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. 11 These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full. 12 This is my commandment, That ye love one another, as I have loved you. 13 Greater love hath no man than this, that a man lay down his life for his friends. 14 Ye are my friends, if ye do whatsoever I command you. 15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. 16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you. 17 These things I command you, that ye love one another. 18 If the world hate you, ye know that it hated me before *it hated* you. 19 If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. 20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. 21 But all these things will they do unto you for my name's sake, because they know not him that sent me. 22 If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin. 23 He that hateth me hateth my Father also. 24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. 25 But *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated me without a cause. 26 But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me: 27 and ye also shall bear witness, because ye have been with me from the beginning.

## DIVISION TEN

## SECTION 169

THE THIRD OF THE THREE DISCOURSES OF JESUS SPOKEN  
BETWEEN THE MEMORIAL SUPPER AND THE GOING  
OUT TO GETHSEMANE—HIS GOING AWAY AND  
THE COMING OF THE COMFORTER

Jerusalem. Hebrew night of March 22, 34 A.D. (30 A.D., Usher), 780 U.C.

FOREWORD.—In the beginning of this discourse, Jesus tells the eleven of the trials and afflictions that await them. In its close he says: "I have overcome the world." In the body of this discourse Jesus tells them what the Holy Spirit will do for them and for the world, from the time of his return to the Father until his second coming. In the twice-repeated expression, "a little while,"

Jesus seems to tell the disciples of the three days he would be in the grave, and of the forty-day period from his resurrection to his ascension. During the shorter period Jesus tells them that they shall weep and lament, while the world will rejoice; but in the longer period their sorrow shall be turned into joy.

JOHN  
16: 1-33

These things have I spoken unto you, that ye should not be offended. 2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. 3 And these things will they do unto you, because they have not known the Father, nor me. 4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you. 5 But now I go my way



to him that sent me; and none of you asketh me, Whither goest thou? 6 But because I have said these things unto you, sorrow hath filled your heart. 7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. 8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: 9 of sin, because they believe not on me; 10 of righteousness, because I go to my Father, and ye see me no more; 11 of judgment, because the prince of this world is judged. 12 I have yet many things to say unto you, but ye cannot bear with them now. 13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come. 14 He shall glorify me: for he shall receive of mine, and shall shew *it* unto you. 15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew *it* unto you. 16 A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father. 17 Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father? 18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith. 19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me? 20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy. 21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. 22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. 23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you. 24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. 25 These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. 26 And that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: 27 for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. 28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. 29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. 30 Now are we sure that thou knowest all things, and needst not that any man should ask thee: by this we believe that thou camest forth from God. 31 Jesus answered them, Do ye now believe? 32 Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. 33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

## DIVISION TEN

## SECTION 170

## THE PRAYER THAT JESUS OFFERED, AT THE CONCLUSION OF HIS THIRD DISCOURSE, IN THE UPPER ROOM

Jerusalem. Hebrew night of March 22, 34 A.D. (30 A.D., Usher), 780 U.C.

FOREWORD.—When Jesus had finished his third discourse, in the upper room, immediately following the institution of the Memorial Supper, the eleven saw him lift up his eyes to heaven, and heard him pray for himself, for them, and for all who should believe on him through their word. Jesus, in this prayer, expressed his desire to have again that glory with the Father which he had with

him before the world was created. One of the pleadings Jesus made in this prayer was that all who accept him as Saviour might be one in obedience to his commands.

In this prayer Jesus did not pray for the world; but, a few hours later, he cried to the same Father, for those who were putting him to death, "Father, forgive them for they know not what they do."

JOHN

17: 1-26

These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: 2 as thou hast



given him power over all flesh, that he should give eternal life to as many as thou hast given him. 3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. 4 I have glorified thee on the earth: I have finished the work which thou gavest me to do. 5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. 6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. 7 Now they have known that all things whatsoever thou hast given me are of thee. 8 For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me. 9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. 10 And all mine are thine, and thine are mine; and I am glorified in them. 11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*. 12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled. 13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. 14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. 15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. 16 They are not of the world, even as I am not of the world. 17 Sanctify them through thy truth: thy word is truth. 18 As thou hast sent me into the world, even so have I also sent them into the world. 19 And for their sakes I sanctify myself, that they also might be sanctified through the truth. 20 Neither pray I for these alone, but for them also which shall believe on me through their word; 21 that they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. 22 And the glory which thou gavest me I have given them; that they may be one, even as we are one: 23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. 24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovest me before the foundation of the world. 25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. 26 And I have declared unto them thy name, and will declare *it*; that the love wherewith thou hast loved me may be in them, and I in them.

## DIVISION TEN

## SECTION 171

### PETER'S DECLARATION OF LOYALTY TO JESUS, AND HIS THRICE-DENIAL OF JESUS FORETOLD

Jerusalem. Hebrew night of Thursday, March 22, 34 A.D. (30 A.D., Usher), 780 U.C. Between the first and second crowing of the cock.

FOREWORD.—The placing of the four records of Peter's declaration of loyalty to Jesus has not been an easy task, in the construction of this Harmony. It seems fairly clear that these records should follow the prayer of Jesus as recorded by John in chapter 17. It has not been clear as to whether this conversation between Jesus and Peter took place in the Upper Room, or when they were on their way to Gethsemane.

What Luke has written in his gospel, in chapter 22: 38 and 39, seems to favor the thought that this conversation took place while Jesus and the eleven were still in the upper room, and that it immediately followed the prayer which Jesus had made to the Father. In verse 38, Luke says: "And they said, Lord, behold, here are two swords. And

he said unto them it is enough." It is unlikely that any two of the eleven had these swords on their person, and that they drew them out of their respective sheaths, to show them to Jesus. It is far more reasonable to suppose that two swords were hanging on the wall of that upper room, unnoticed until Jesus said: "And he that hath no sword, let him sell his garment and buy one." Just then two or more, probably, said: "Lord, behold here are two swords." When Jesus said, "It is enough," he may have meant that only one of these need be taken. It will appear, in the Garden, that Peter had, and used, the one sword.

Luke, in 22: 39, gives another reason for believing that Peter's declaration of loyalty to Jesus, and the statement of Jesus: "I

tell thee, Peter, the cock shall not crow this day before that thou shalt thrice deny that thou knowest me," occurred in the upper room. That verse reads: "And he came out and went, as he was wont, to the Mount of Olives."

When Jesus had said of the two swords which he beheld, "It is enough," they must have sung the hymn spoken of by both Matthew and Mark, which was immediately followed by the walk to Gethsemane. That walk, most likely, was a silent walk, no word being spoken by Jesus until he had entered the Garden with the eleven, when he said

to eight of them, "Sit ye here while I go and pray yonder."

Jesus may have heard the first crowing of the cock about the time he was instituting the Memorial Supper. The denials of Peter would be before the second crowing of the cock. The correct translation of Mark 14: 30, would be: "Before the second crowing of the cock, thou shalt deny me thrice." This translation would perfectly harmonize with the records of Matthew, Luke and John.

It should not be overlooked that Jesus said other weighty things in this last conversation, in the Upper Room, as will appear in the parallel columns.

MATTHEW  
26: 31-35

31 Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad.

32 But after I am risen again, I will go before you into Galilee.

33 Peter answered and said unto him, Though all *men* shall be offended because of thee, *yet* will I never be offended.

34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.

35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

MARK  
14: 27-31

27 And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the Shepherd, and the sheep shall be scattered.

28 But after that I am risen I will go before you into Galilee.

29 But Peter said unto him, Although all shall be offended, yet *will* not I.

30 And Jesus saith unto him, Verily I say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice.

31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

LUKE  
22: 28-38

28 Ye are they which have continued with me in my temptations.

29 And I appoint unto you a kingdom, as my Father hath appointed unto me;

30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

31 And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat:

32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

34 And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

35 And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye



LUKE  
22: 28-38 (Cont.)

JOHN  
13: 31-38

anything? And they  
said, Nothing.

36 Then said he  
unto them, But now,  
he that hath a  
purse, let him take  
*it*, and likewise *his*  
scrip: and he that  
hath no sword, let  
him sell his gar-  
ment, and buy one.

37 For I say unto  
you, that this that is  
written must yet be  
accomplished in me,  
And he was reck-  
oned among the  
transgressors: for  
the things concern-  
ing me have an end.

38 And they said,  
Lord, behold, here  
*are* two swords.  
And he said unto  
them, It is enough.

31 Therefore,  
when he was gone  
out, Jesus said, Now  
is the Son of man  
glorified, and God is  
glorified in him.

32 If God be glori-  
fied in him, God  
shall also glorify  
him in himself, and  
shall straightway  
glorify him.

33 Little children,  
yet a little while I  
am with you. Ye  
shall seek me; and  
as I said unto the  
Jews, Whither I go,  
ye cannot come; so  
now I say to you.

34 A new com-  
mandment I give  
unto you, That ye  
love one another; as  
I have loved you,  
that ye also love one  
another.

35 By this shall  
all *men* know that  
ye are my disciples,  
if ye have love one  
to another.

36 Simon Peter  
said unto him, Lord,  
whither goest thou?  
Jesus answered him,

JOHN

13: 31-38 (Cont.)

Whither I go, thou canst not follow me now; but thou shalt follow me afterward.

37 Peter said unto him, Lord, why canst not I follow thee now? I will lay down my life for thy sake.

38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

DIVISION TEN

SECTION 172

JESUS ENTERS GETHSEMANE AND AGONIZES THERE

Gethsemane. Probably between 12 and 1 o'clock, in the Hebrew night of Thursday, March 22, 34 A.D. (30 A.D., Usher), 780 U.C.

FOREWORD.—It appears almost certain that the Memorial Supper was instituted near the midnight hour of the Hebrew night of Thursday, March 22, 34 A.D. (30 A.D., Usher). It must have been after the midnight-crowing of the cock when Jesus said to Peter that he would deny him thrice before the second crowing of the cock.

After the Memorial Supper had been instituted, the events recorded by John, in chapters 14, 15, 16 and 17, occurred in rapid succession, in the upper room. At the conclusion of chapter 14, Jesus said, "Arise, let us go hence." They stood with Jesus while he taught what is recorded in chapters 15 and 16, and continued to stand through the prayer of Jesus, as recorded in chapter 17. At the conclusion of the prayer, while they were yet standing in the upper room, occurred Peter's declaration of loyalty to Jesus, followed by the statement of Jesus that he would deny him thrice before the second crowing of the cock. Then it was when they sang the hymn and went out.

Through the black darkness of a moonless night, Jesus led the eleven from the upper room to the Garden of Gethsemane.

The walk was sorrowful and, probably, silent. On passing through the gate into Gethsemane, Jesus said to eight of his disciples, "Sit ye here, while I go and pray yonder." Jesus then took Peter and James and John a little further, and, leaving them to watch, went forward a little to pray. Jesus left them with these words: "My soul is exceeding sorrowful even unto death." These words increased the sorrow of the three whom he asked to watch. Being overcome with sorrow, these fell asleep, while Jesus, a little way from them, was in deepest agony because the weight of the sins of the world was upon him.

Matthew and Mark tell of the three agonizing prayers of Jesus, while Luke has written of only the one when the agony was so great that Jesus sweat as it were great drops of blood. John has written only of the going into the Garden and of the arrest of Jesus, though he knew of the agonizing prayers.

The time spent in the Garden appears to have been one hour, from the question of Jesus: "What, could ye not watch with me one hour?"

MATTHEW

26: 30

30 And when they had sung a hymn,

MARK

14: 26

26 And when they had sung a hymn,

JOHN

18: 1

When Jesus had spoken these words,



MATTHEW 26: 30 (Cont.)	MARK 14: 26 (Cont.)	LUKE 22: 39-46	JOHN 18: 1 (Cont.)
they went out into the mount of Olives.	they went out into the mount of Olives.		he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.
26: 36-46	14: 32-42		
36 Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.	32 And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.	39 And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.	
37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.	33 And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;	40 And when he was at the place, he said unto them, Pray that ye enter not into temptation.	
38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.	34 And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.	41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,	
39 And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt.	35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.	42 Saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done.	
40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?	36 And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless, not what I will, but what thou wilt.	43 And there appeared an angel unto him from heaven, strengthening him.	
41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.	37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst not thou watch one hour?	44 And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.	
42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.	38 Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.	45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,	
43 And he came and found them asleep again: for their eyes were heavy.	39 And again he went away, and prayed, and spake the same words.	46 And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.	
	40 And when he returned, he found them asleep again (for their eyes were heavy), neither wist they what to answer him.		

MATTHEW	MARK		
26: 36-46 (Cont.)	14: 32-42 (Cont.)		
44 And he left them, and went away again, and prayed the third time, saying the same words.	41 And he cometh the third time, and saith unto them, Sleep on now, and take <i>your</i> rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.		
45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take <i>your</i> rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.	42 Rise up, let us go; lo, he that betrayeth me is at hand.		
46 Rise, let us be going: behold, he is at hand that doth betray me.			

THE BETRAYAL AND ARREST OF JESUS

Gethsemane. Hebrew night of Thursday, March 22, 34 A.D. (30 A.D., Usher), 780 U.C. Between 2 and 3 o'clock.

FOREWORD.—At the Passover table, Jesus had said to Judas, “That thou doest, do quickly.” The midnight hour was approaching, or had already arrived, when Judas went out of the Upper Room, through the black darkness, to the council chamber of the enemies of Jesus. There he had made his trade with them, the night before, to betray him into their hands. Judas’ coming to them so early must have been unexpected, for he was not under contract to complete his work of betrayal until the feast of eight days had passed, and the multitude of visitors, especially the Galileans, had gone to their distant homes. Thus, they desired to avoid a tumult. When he had come into their presence and had declared that there should be no delay, they must have argued with him, reaching no agreement for a period of one or two hours. Finally the earnestness of the pleading of Judas convinced them that, what they wished to do with Jesus must be done that very night. The chief priests, and other rulers, then began to plan for the betrayal and immediate arrest of Jesus. The soldiers and servants of the priests were told to get ready to follow Judas in his search for Jesus.

Judas knew where he had left Jesus, but he did not know where he would find him. Three places, probably, came into his mind: (1) the upper room where he had left him a short while ago; (2) Gethsemane, a garden in which Jesus was fond of resting, as

he traveled from Jerusalem to Bethany; (3) Bethany, in the home of Martha, Mary and Lazarus.

That the night was moonless is shown by three facts: (1) the gospel record states that the soldiers and servants carried torches and lanterns with them to make light the way; (2) the translation of the Ancient Hebrew Calendar into terms of the Julian calendar, shows that, in the year Jesus was crucified, Passover day, Nisan 14, was Thursday, March 22; (3) Astronomic calculations, for that year, show that the full moon of March occurred on Thursday, the 8th, and that the full moon of April occurred on Friday, the 6th. Thursday, March 22, stands just half way between these two full moons, hence the Hebrew night of Thursday, March 22, had not a single ray of moonlight. There is still one other evidence from the gospel records: when the body of Jesus was being prepared for Joseph’s new tomb, early in the Hebrew night of the next day (March 23), it was so dark that the two Marys could not see that Nicodemus had embalmed the body of Jesus according to the custom of the Jews; for they planned, later, to do that work themselves, at sunrise on the morning of the first day of the week, March 25.

Judas, doubtless, had advised that their search for Jesus should be as noiseless as possible, so as not to arouse sleeping Jerusalem. They may not have lighted their



torches and lanterns until they had passed out of Jerusalem, through the eastern gate.

Judas, probably, led the mob, first, to the home, in whose upper room he had left Jesus a little while ago. If this were the home of John Mark's family, Judas may have aroused him to ask where Jesus had gone, and when. The next place, where Jesus might be found, Judas knew to be Gethsemane. As the mob went in that direction, it was, probably, John Mark who threw a loose garment about his otherwise

naked body, and followed them to see what they might do. Another record, in this connection, shows the darkness of the night: When this young man was observed as an interested on-looker, they attempted to take him, but he unloosed his only garment and escaped into the darkness, which was made more dense for his would-be captors, because of the light of their torches and lanterns.

The story of the finding and the arrest of Jesus, in the Garden of Gethsemane, may now be read in the parallel columns.

## MATTHEW

26: 47-56

47 ¶ And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he; hold him fast.

49 And forthwith he came to Jesus, and said, Hail, Master; and kissed him.

50 And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.

51 And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest, and smote off his ear.

52 Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.

53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more

## MARK

14: 43-52

43 ¶ And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.

44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely.

45 And as soon as he was come, he goeth straightway to him, and saith, Master, Master; and kissed him.

46 ¶ And they laid their hands on him, and took him.

47 And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.

48 And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and with staves to take me?

49 I was daily with you in the temple teaching, and ye took me not: but the Scriptures must be fulfilled.

50 And they all

## LUKE

22: 47-53

47 ¶ And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.

48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

48 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

50 ¶ And one of them smote the servant of the high priest, and cut off his right ear.

51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves?

53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

## JOHN

18: 2-11

2 And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples.

3 Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them.

6 As soon then as he had said unto them, I am he, they went backward, and fell to the ground.

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way:

9 That the saying might be fulfilled, which he spake, Of them which thou

MATTHEW	MARK	JOHN
26: 47-56 (Cont.)	14: 43-52 (Cont.)	18: 2-11 (Cont.)
than twelve legions of angels?	forsook him, and fled.	gavest me have I lost none.
54 But how then shall the Scriptures be fulfilled, that thus it must be?	51 And there followed him a certain young man, having a linen cloth cast about <i>his</i> naked <i>body</i> ; and the young men laid hold on him:	10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.
55 In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.	52 And he left the linen cloth, and fled from them naked.	11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?
56 But all this was done, that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.		

DIVISION TEN

SECTION 174

JESUS IN THE FIRST OF THE THREE JEWISH TRIALS — NOW BEFORE ANNAS, EX-HIGH PRIEST

Jerusalem. Before 3 a.m. Thursday, March 22, 34 A.D. (30 A.D., Usher), 780 U.C.

FOREWORD.—The Captain and his band, after binding Jesus securely, as had been requested by Judas, led him from the Garden of Gethsemane, into the court-room of Annas who was father-in-law of the High Priest. Annas himself had been High Priest, the immediate predecessor of the then-ruling High Priest, Caiaphas. John alone has written of the fact that Jesus was first questioned by Annas, whom he calls High Priest, but who had lost his authority as such. To the questions that Annas asked Jesus about his dis-

ciples and his teaching, he gave answer, "Why askest thou me? ask them who have heard me." For this an officer struck him with his hand.

What Judas had done was done quickly; but even more rapid must be the conduct of the three Jewish trials and the three Roman trials, so that Jesus may stand condemned at the sixth Roman hour. The soldiers were ordered to take Jesus at once, before Caiaphas and the Sanhedrin.

JOHN  
18: 12-14

12 Then the band and the captain and officers of the Jews took Jesus, and bound him, 13 and led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year. 14 Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

18: 19-23

19 The high priest then asked Jesus of his disciples, and of his doctrine. 20 Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. 21 Why asketh thou me? ask them which heard me, what I have said unto them: behold, they know what I said. 22 And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? 23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?



DIVISION TEN

SECTION 175

JESUS IN THE SECOND OF HIS THREE JEWISH TRIALS — THIS TIME BEFORE CAIAPHAS AND THE SANHEDRIN

Jerusalem. Early in the three-hour period from 3 to 6 a.m., Thursday, March 22, 34 A.D. (30 A.D., Usher), 780 U.C.

FOREWORD.—The stop in the house of Annas was very brief, probably not over five minutes. Annas, knowing himself without authority, sent Jesus, still bound, unto Caiaphas the High Priest, who then was with the Sanhedrin, awaiting the coming of Jesus under guard of the soldiers. There they sought witnesses against him; but, out of the many, they allowed only two to testify. These claimed that they had heard Jesus say, "I will destroy this Temple of God that is made with hands, and within three days I will build another made without hands." But the two agreed not together and their testimony was ignored. A little later, the High Priest asked Jesus, "Art thou the Christ, the Son of the Blessed?" Jesus answered, "I am." On his own answer the Sanhedrin declared that Jesus had blasphemed; and they condemned him to be guilty of death, according to their law. But the Jews had no legal right to kill. That power was in the hands of the Roman governor, to whom they will send Jesus speedily; for his condemnation must be accomplished by the sixth hour of Roman time, the intervening time being now less than three hours. The Jewish

rulers will find Pilate unwilling to condemn Jesus to death on their charge of blasphemy; but, in another way, they will accomplish their aim.

While an officer is being sent to Pilate to urge him to open his court for the trial of Jesus, before the dawning of day, the soldiers and servants, and may be others, subjected Jesus, who was about to die for them, and for the world, to the most cruel indignities; but he bore their reproaches without a murmur.

It is strange that John, who must have been present, at this trial, has mentioned only two things: (1) that Annas sent Jesus to Caiaphas; (2) that Peter, in the open court below, had thrice denied his Lord. This latter incident will be given in the next Section, though it occurred in the course of the second trial of Jesus, and before he had been found guilty of blasphemy. At this Jewish trial alone did the Sanhedrin vote on condemnation. Nicodemus and Joseph of Arimathea, probably, were not present at this trial. They may, or may not, have been present at the third trial, when no vote was taken.

MATTHEW  
26: 57

57 ¶ And they that had laid hold on Jesus led *him* away to Caiaphas the high priest, where the scribes and the elders were assembled.

26: 59-68

59 Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death;

60 But found none: yea, though many false witnesses came, *yet* found they none. At the last came two false witnesses,

61 And said, This *fellow* said, I am

MARK  
14: 53

53 ¶ And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes.

14: 55-65

55 And the chief priests and all the council sought for witness against Jesus to put him to death; and found none.

56 For many bare false witness against him, but their witness agreed not together.

57 And there arose certain, and bare false witness

LUKE  
22: 54

54 ¶ Then took they him, and led *him*, and brought him into the high priest's house.

JOHN  
18: 24

24 Now Annas had sent him bound unto Caiaphas the high priest.

## MATTHEW

26: 59-68 (Cont.)

able to destroy the temple of God, and to build it in three days.

62 And the high priest arose, and said unto him, Answerest thou nothing? what is it *which* these witness against thee?

63 But Jesus held his peace. And the high priest answered and said unto him. I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

65 Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

66 What think ye? They answered and said, He is guilty of death.

67 Then did they spit in his face, and buffeted him; and others smote *him* with the palms of their hands,

68 Saying, Prophesy unto us, thou Christ, Who is he that smote thee?

## MARK

14: 55-65 (Cont.)

against him, saying,

58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

59 But neither so did their witness agree together.

60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it *which* these witness against thee?

61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

62 And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

63 Then the high priest rent his clothes, and saith, What need we any further witnesses?

64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands.

## LUKE

22: 63-65

63 ¶ And the men that held Jesus mocked him, and smote *him*.

64 And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee?

65 And many other things blasphemously spake they against him.



PETER THRICE DENIES JESUS

Jerusalem. Between 3 and 4 a.m., just before the second crowing of the cock, on the Hebrew night of Thursday, March 22, 34 A.D. (30 A.D., Usher), 780 U.C.

FOREWORD.—Before going into Gethsemane, Peter had been told by Jesus that he would deny him thrice before the cock should crow. The first crowing of the cock—the midnight crowing—had already occurred before Jesus and the eleven had gone out of the upper room, and before Jesus had told Peter that he would deny him. Matthew, Luke and John, in speaking of the cock-crowing, unquestionably had in mind the second crowing, probably at some time between 3 and 4 o'clock. In Mark 14: 30 and 14: 72, the Greek would bear the translation "before the second crowing of the cock," and this would make all four records in perfect harmony. In Mark 14: 68, the Greek, which is translated "and the cock crew" is not in the best Greek copies. Evidently some ancient copyist wrote these words in the margin, and later some other copyist, not faithful to his work, made these words a part of verse 68. The wonder is, not that copyists made mistakes, but that they made so few mistakes. Such errors ought to be found and should be corrected.

It was early in the course of the second

Jewish trial that Peter, through the influence of John, was admitted into the court where the servants of the priests were. He had been there only a very little while when one of the maids, seeing Peter's face in the glow of the fire that had been kindled, said, "Thou also wast with Jesus of Nazareth." Then came his first denial. Only a few minutes later, Peter heard a maid say to those that stood by, "This is one of them." Then came his second denial. Still a little later (Luke says, about one hour), one who had seen Peter in the Garden, when he cut off his kinsman's ear, said to him, "Of a truth thou art one of them." Then came the third denial with cursing and swearing. Almost before this denial had been finished the cock crew and Peter, remembering what Jesus had said, went out and wept bitterly.

In Mark 14: 72, the cock-crowing was the second, for the night, and not the last of two crowings, both occurring in the course of his three denials.

All of these denials had come before Jesus had said to the High Priests, "I am the Son of God."

MATTHEW	MARK	LUKE	JOHN
26: 58	14: 54	22: 54-62	18: 15-18
58 But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end.	54 And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.	And Peter followed afar off. 55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.	15 ¶ And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. 16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door and brought in Peter.
26: 69-75	14: 66-72		
69 ¶ Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.	66 ¶ And as Peter was beneath in the palace, there cometh one of the maids of the high priest:	56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.	17 Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not.
70 But he denied	67 And when she saw Peter warming	57 And he denied	18 And the serv-

MATTHEW 26: 69-75 (Cont.)	MARK 14: 66-72 (Cont.)	LUKE 22: 54-62 (Cont.)	JOHN 18: 15-18 (Cont.)
before <i>them</i> all, saying. I know not what thou sayest.	himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.	him, saying, Woman, I know him not.	ants and officers stood there, who had made a fire of coals, for it was cold; and they warmed themselves: and Peter stood with them, and warmed himself.
71 And when he was gone out into the porch, another <i>maid</i> saw him, and said unto them that were there, This <i>fellow</i> was also with Jesus of Nazareth.	68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.	58 And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.	18: 25-27
72 And again he denied with an oath, I do not know the man.	69 And a maid saw him again, and began to say to them that stood by, This is <i>one</i> of them.	59 And about the space of one hour after another confidently affirmed, saying, Of a truth this <i>fellow</i> also was with him; for he is a Galilean.	25 And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also <i>one</i> of his disciples? He denied <i>it</i> , and said, I am not.
73 And after a while came unto <i>him</i> they that stood by, and said to Peter, Surely thou also art <i>one</i> of them; for thy speech bewrayeth thee.	70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art <i>one</i> of them: for thou art a Galilean, and thy speech agreeth <i>thereto</i> .	60 And Peter said, Man, I know not what thou sayest. And immediately while he yet spake, the cock crew.	26 One of the servants of the high priest, being <i>his</i> kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?
74 Then began he to curse and to swear, <i>saying</i> , I know not the man. And immediately the cock crew.	71 But he began to curse and to swear, <i>saying</i> , I know not this man of whom ye speak.	61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crew, thou shalt deny me thrice.	27 Peter then denied again; and immediately the cock crew.
75 And Peter remembered the word of Jesus, which said unto him, Before the cock crew, thou shalt deny me thrice. And he went out, and wept bitterly.	72 And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crew twice, thou shalt deny me thrice. And when he thought thereon, he wept.	62 And Peter went out, and wept bitterly.	

## DIVISION TEN

## SECTION 177

## THE THIRD, AND LAST, JEWISH TRIAL OF JESUS

Jerusalem. About daylight Thursday morning, March 22, 34 A.D. (30 A.D., Usher), 780 U.C.

FOREWORD.—At the second Jewish trial of Jesus, it appears that all the Sanhedrin had not been present. A hurried call must have been sent to those who were absent, and others among the leaders may have been called also. Pilate had not yet sent the High Priest word that he was ready to open his court to hear the charges they were anxious to make against Jesus; if he had fixed the time for the opening of his court, there was still a short interval—only a few minutes.

It was now, probably, about 5 a.m., daylight having already come. This third ex-

amination of Jesus was to be conducted without witnesses, other than himself, and before the whole council and others who had been invited. This trial, probably, did not occupy more than five minutes. The leading question propounded to Jesus was the same as had been asked him, in the second Jewish trial: "Art thou then the Son of God?" They understood him to say, "Yes," when he answered, "Ye say that I am." At this brief trial they did not again pronounce sentence against Jesus.

When Pilate's appointed minute had ar-



rived, they carried Jesus away and delivered him up to Pilate, who must complete his two trials of Jesus, with Herod's short trial between, and must condemn him to death and deliver him to the soldiers for execution, by sunrise, the sixth hour of Roman time (John 19: 14).

Joseph of Arimathea and Nicodemus must have been present during the third short Jewish trial, at which time no vote of condemnation was had. It is stated that the

whole council were present. It is not conceivable that these two attended the second Jewish trial, in which the Sanhedrin passed a vote of condemnation, apparently unanimously. Certainly Joseph had not consented to what the Sanhedrin did; and it is reasonable to suppose that Nicodemus was in agreement with him, for they were both secret disciples. Their discipleship became open, either when they buried Jesus, or, at latest, on the morning of the resurrection.

MATTHEW  
27: 1, 2

When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death:

2 And when they had bound him, they led *him* away, and delivered him to Pontius Pilate the governor.

MARK  
15: 1

And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried *him* away, and delivered *him* to Pilate.

LUKE  
22: 66-71

66 ¶ And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying,

67 Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe:

68 And if I also ask *you*, ye will not answer me, nor let *me* go.

69 Hereafter shall the Son of man sit on the right hand of the power of God.

70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.

71 And they said, What need we any further witness? for we ourselves have heard of his own mouth.

23: 1

And the whole multitude of them arose, and led him unto Pilate.

JOHN  
18: 28

28 ¶ Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the pass-over.

THE FIRST TRIAL OF JESUS BY PILATE

Jerusalem. Soon after 5 a.m., Thursday, March 22, 34 A.D. (30 A.D., Usher), 780 U.C.

FOREWORD.—According to the planning of the Jews, the condemnation of Jesus by Pilate must be obtained before the sleeping

people of Jerusalem, natives and Passover visitors, should awake. This made haste necessary; and they must have urged Pilate to

proceed rapidly. When the council had presented Jesus, Pilate asked, "What accusation bring ye against this man?" They said they found him perverting our nation (the Jewish); and that he had forbade giving tribute to Caesar. They also said that he claims to be Christ, a king. John's record states, "If he were not a malefactor, we would not have delivered him up unto thee."

Pilate answered the accusing Jews: "Take ye him and judge him according to your law." Then they revealed their fixed purpose to accomplish his death, in these words: "It is not lawful for us to put any man to death." Pilate showed that his chief concern was with

the claimed-kingship of Jesus, in the fact that he asked him, "Art thou the king of the Jews?" The answer of Jesus was, "Thou sayest." This question and its answer must have been private; for Pilate then went out and said to them, "I find in him no fault at all."

Pilate's statement made the Jews feel that they were about to fail, so they accused Jesus of many other things, to which Jesus, who seems to have come out of the private room with Pilate, gave no answer.

Pilate, having heard the name, Galilee, was glad to shift the trial to Herod, as will be shown in the next Section.

MATTHEW  
27: 11-14

11 And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.

12 And when he was accused of the chief priests and elders, he answered nothing.

13 Then said Pilate unto him, Heardest thou not how many things they witness against thee?

14 And he answered him to never a word; insomuch that the governor marvelled greatly.

MARK  
15: 2-5

2 And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it.

3 And the chief priests accused him of many things; but he answered nothing.

4 And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

5 But Jesus yet answered nothing; so that Pilate marvelled.

LUKE  
23: 2-5

2 And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a king.

3 And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it.

4 Then said Pilate to the chief priests and to the people, I find no fault in this man.

5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

JOHN  
18: 29-38

29 Pilate then went out unto them, and said, What accusation bring ye against this man?

30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me:



JOHN

18: 29-38 (Cont.)

what hast thou done?

36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault *at all*.

DIVISION TEN

SECTION 179

JESUS SENT TO HEROD FOR TRIAL

Jerusalem. About 5:30 Thursday morning, March 22, 34 A.D. (30 A.D., Usher), 780 U.C.

FOREWORD.—Herod, as governor of Perea and Galilee, had come to Jerusalem to attend the Passover, in spite of the fact that he and Pilate, governor of Judea, were unfriendly. When Pilate had learned that Jesus was from Galilee, he was glad; for he saw his opportunity to relieve himself of a responsibility, by passing the trial of Jesus on to Herod. Herod was glad also, for he was of a long time desirous to see Jesus.

It was only a little way from Pilate's

hall to the house where Herod was. The chief priests and the scribes followed the guard of soldiers as they conducted Jesus to Herod, that they might accuse him there. To all of Herod's questions (not of record) Jesus gave no answers. After only a few minutes of mockery and mistreatment, on the part of Herod and his soldiers, he sent Jesus back to Pilate uncondemned, the two governors becoming friends that day.

LUKE

23: 6-12

6 When Pilate heard of Galilee, he asked whether the man were a Galilean. 7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

8 And when Herod saw Jesus, he was exceeding glad: for he was desirous to see

him of a long *season*, because he had heard many things of him; and he hoped to have seen some miracle done by him. 9 Then he questioned with him in many words; but he answered him nothing. 10 And the chief priests and scribes stood and vehemently accused him. 11 And Herod with his men of war set him at nought, and mocked *him*, and arrayed him in a gorgeous robe, and sent him again to Pilate.]

12 And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves.

DIVISION TEN

SECTION 180

JESUS BEFORE PILATE THE SECOND AND LAST TIME

Jerusalem. A little while before 6 a.m., Thursday, March 22, 34 A.D. (30 A.D., Usher), 780 U.C.

FOREWORD.—The house temporarily occupied by Herod must have been near the palace of Pilate, for only a few minutes have passed, from the time Pilate had sent Jesus to Herod to the moment when he found him again in his presence, without a word of condemnation from Herod. Herod had not taken from Pilate the responsibility which the latter was anxious to pass on to the former.

The accusers, who had gone to Herod with the soldiers who were guarding Jesus, have returned disappointed but determined. There were four things that made Pilate hesitate in passing the judgment of death on Jesus: (1) a personal examination of Jesus made Pilate conclude that he was innocent of all the charges, save one, that the Jews had brought against him; (2) the one declaration of the Jews that Jesus had claimed that he was the Son of God, made Pilate afraid and led him, in a private interview, to ask him, “Who art thou?” (3) Pilate’s wife had sent him word, “Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him”; (4) Herod had not condemned him.

Pilate tried three measures looking toward releasing Jesus: (1) according to his custom he would set free one prisoner of their race, at that Passover season; and this time he wanted them to name the one; but he must

be one of two, Barabbas or Jesus. The criminality of Barabbas was known to all, yet they cried, with one voice, “Release Barabbas.” (2) Pilate took Jesus and scourged him, and then allowed the soldiers to place a crown of thorns on his head and a purple garment on his body. He then brought Jesus out to them and again declared that, though he had scourged him, he had found no fault in him. Pointing to the faultless man, still wearing the thorny crown and the mock-purple robe, Pilate said, “Behold the man!” “Behold your king.” “What then shall I do with Jesus who is called the Christ?” They cried out again, with one voice, “Crucify him.” They also said if you release this man you are not Caesar’s friend. This last statement swayed Pilate to pass the judgment. (3) Pilate then attempted, in the ceremonial of washing his hands, to render himself innocent of the blood which was soon to be shed; and he found them willing to assume the responsibility, for they at once made the outcry, “His blood be on us and on our children.”

At sunrise (the 6th hour of Roman time) on Thursday morning, March 22, 34 A.D. (30 A.D., Usher), Pilate delivered Jesus to be crucified, while the friends of Jesus were still asleep.

MATTHEW	MARK	LUKE	JOHN
27: 15-26	15: 6-15	23: 13-25	18: 39, 40
15 Now at <i>that</i> feast the governor was wont to release unto the people a prisoner, whom they would.	6 Now at <i>that</i> feast he released unto them one prisoner, whomsoever they desired.	13 ¶ And Pilate, when he had called together the chief priests and the rulers and the people.	39 But ye have a custom, that I should release unto you one at the pass-over: will ye therefore that I release unto you the King of the Jews?
16 And they had then a notable prisoner, called Barabbas.	7 And there was one named Barabbas, <i>which lay</i> bound with them that had made insurrection with him, who had committed murder in the insurrection.	14 Said unto them, Ye have brought this man unto me, as one that perverteth the people; and, behold, I, having examined <i>him</i> before you, have found no fault in this man	40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.
17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I re-	8 And the multitude crying aloud		



## MATTHEW

27: 15-26 (Cont.)

lease unto you? Barabbas, or Jesus which is called Christ?

18 For he knew that for envy they had delivered him.

19 ¶ When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

20 But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

22 Pilate saith unto them, What shall I do then with Jesus which is called Christ? *They* all say unto him, Let him be crucified.

23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

24 ¶ When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he took water, and washed *his* hands before the multitude, saying, I am innocent of the blood of this just person: see ye *to it*.

25 Then answered all the people, and said, His blood be on us, and on our children.

## MARK

15: 6-15 (Cont.)

began to desire *him* to do as he had ever done unto them.

9 But Pilate answered them, saying, will ye that I release unto you the King of the Jews?

10 For he knew that the chief priests had delivered him for envy.

11 But the chief priests moved the people, that he should rather release Barabbas unto them.

12 And Pilate answered and said again unto them, What will ye then that I shall do *unto him* whom ye call the King of the Jews?

13 And they cried out again, Crucify him.

14 Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

15 ¶ And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged *him*, to be crucified.

## LUKE

23: 13-25 (Cont.)

touching those things whereof ye accuse him:

15 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him.

16 I will therefore chastise him, and release *him*.

17 (For of necessity he must release one unto them at the feast.)

18 And they cried out all at once, saying, Away with this *man*, and release unto us Barabbas:

19 (Who for a certain sedition made in the city, and for murder, was cast into prison.)

20 Pilate therefore, willing to release Jesus, spake again to them.

21 But they cried, saying, Crucify *him*, crucify him.

22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let *him* go.

23 And they were instant with loud voices, requiring that he might be crucified: and the voices of them and of the chief priests prevailed.

24 And Pilate gave sentence that it should be as they required.

25 And he released unto them him that for sedition and murder was cast into prison, whom

## JOHN

19: 1-15

Then Pilate, therefore took Jesus, and scourged *him*.

2 And the soldiers platted a crown of thorns, and put *it* on his head, and they put on him a purple robe.

3 And said, Hail, King of the Jews! and they smote him with their hands.

4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, Behold the man!

6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take ye him, and crucify *him*: for I find no fault in him.

7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

8 ¶ When Pilate therefore heard that saying, he was the more afraid;

9 And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

## MATTHEW

27: 15-26 (Cont.)

26 ¶ Then released he Barabbas unto them: and when he had scourged Jesus, he delivered *him* to be crucified.

## LUKE

23: 13-25 (Cont.)

they had desired; but he delivered Jesus to their will.

## JOHN

19: 1-15 (Cont.)

10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

11 Jesus answered, Thou couldst have no power *at all* against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cesar's friend: whosoever maketh himself a king speaketh against Cesar.

13 ¶ When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

15 But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cesar.



## DIVISION TEN

## SECTION 181

## THE REMORSEFUL WITNESSING OF JUDAS AS TO THE CHARACTER OF JESUS

Jerusalem. A little after sunrise on the morning of Thursday, March 22, 34 A.D. (30 A.D., Usher), 780 U.C.

FOREWORD.—Robinson, in his Greek Harmony of the Gospels, has placed the record of the remorseful witnessing of Judas between the last trial before Pilate and the crucifixion, where it seems to belong. Other harmonists have placed it between the third Jewish trial and the first trial by Pilate, which appears not to be the correct place for it.

Judas, before becoming one of the Twelve Apostles, had lived, probably, in Jerusalem, and knew what were the powers of the Sanhedrin. He knew that they could not condemn, nor could they execute; hence, when that body had voted that Jesus was guilty of blasphemy and, according to Jewish law, should be put to death, Judas may not have been much troubled. The Jews had said to Pilate, "It is not lawful for us to put any man to death"; and this Judas knew to be the truth.

It must have been the word that came from Pilate's hall, that he had condemned Jesus and that he would have him crucified that morning, which made Judas so remorseful. When Pilate had spoken, Judas knew his meaning. Then came the only explanation of the fact that Judas had been chosen by Jesus to be one of the Twelve who should witness of him.

Judas had been with Jesus from the day of Pentecost, in 32 A.D. (28 A.D., Usher), through the two years leading to the Passover of 34 A.D. (30 A.D., Usher). He, probably, had been with him in his Judean ministry. He had listened to the teachings of Jesus and had witnessed his wonderful works; but, being a devil from the begin-

ning, the Spirit of Jesus had not been in him. Selfishness and cupidity had possessed him through these years. He had heard Peter say, but could not understand him: "Thou art the Christ the Son of the living God." The witnessing of Judas was not as to the divinity of Jesus, but as to the purity and uprightness of his life, as he had known him through these two years.

The Sanhedrin, doubtless, had also heard that Pilate had condemned Jesus to death, as shown by their complacent answer to Judas, "What is that to us? see thou to that," when he had said to them, "I have betrayed innocent blood."

Not one of the eleven other apostles could have given any stronger evidence, concerning the uprightness of the character of Jesus, than did Judas, in the presence of the Sanhedrin that morning. Judas gave double evidence to the truthfulness of his declaration, "I have betrayed innocent blood": (1) he threw the thirty pieces of silver at their feet; (2) he then went out to some secluded place of which he may have known in his boyhood, and hanged himself, thus ending his own life before the hour when the Roman soldiers were to nail Jesus to the Cross.

From what Peter has said in Acts 1: 18, 19, it appears that no one, in Jerusalem, knew of the fact, and the place, of the suicide of Judas, for several days. When his body was found hanging, it had undergone decomposition to the extent that, when he was cut down, he burst asunder.

In the meantime, Jesus had been crucified and buried and had been resurrected.

### MATTHEW

27: 3-10

3 Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, 4 saying, I have sinned in that I have betrayed the innocent blood. And they said, What is *that* to us? see thou to *that*. 5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. 6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury because it is the price of blood. 7 And they took counsel, and bought with them the potter's field, to bury strangers in. 8 Wherefore that field was called, The field of blood, unto this day. 9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; 10 and gave them for the potter's field, as the Lord appointed me.

## THE DAY OF THE CRUCIFIXION OF JESUS

Jerusalem. From 6 a.m. to 6 p.m., Thursday, March 22, 34 A.D. (30 A.D., Usher), 780 U.C.

FOREWORD.—The hours intervening between Pilate's sentence of death, on the Cross, to the hour when it was certainly known that Jesus was taken off the cross dead, were twelve. These are easily and logically divisible into four groups of three hours each.

1. From the sixth hour of Roman time to the third hour of Hebrew time (from 6 a.m. to 9 a.m.), through which preparations for the crucifixion were being made, at the close of which they led Jesus to Calvary.

2. The three hours from the nailing of Jesus to the cross, to the coming of the darkness at noon-day, during which he prayed for his enemies, "Father, forgive them, for they know not what they do," when they were reviling him, and casting lots for his seamless coat; while others cried out, "If thou be the Christ come down from the cross." In the midst of this second group of three hours, Jesus, looking on his mother and John, cried, "Woman behold thy Son, and to that disciple, Behold thy mother." And as these hours were ending, Jesus said to the repentant thief, who had earlier reproached him, "To-day shalt thou be with me in paradise."

3. The three hours of darkness and silence, from 12 to 3 p.m. It was at the end of this darkness that the silence was broken with the fourth out-cry from the cross, "My God, My God, why hast thou forsaken me?" With the coming of this out-cry, at the end of the ninth hour, the darkness vanished. Probably no one had changed his position during the continuance of this dense darkness. With the voice came the light, and now a sympathetic hand presses to the lips that have just spoken, a sponge filled with vinegar.

4. The last of the four groups of three hours extended from 3 to 6 p.m., during which time Jesus was still hanging on the cross. The fifth out-cry, uttered early in this period must have been, "I thirst." A little later he must have said, in a loud voice, "Father, into thy hands I commend my Spirit." And still, a little later, in his dying whisper, he must have said, "It is finished."

It was near the close of this group of three hours that the Jews became concerned about the three bodies that were yet on their respective crosses, all of whom they supposed to be alive; and they asked the Roman officer that death be hastened by the breaking of their bones.

Already three graves have been prepared in the potter's field, to which, it was intended that these three bodies should be taken, before the end of the Preparation day, the Passover day; for the day to follow will be the annual Sabbath, a high Sabbath.

The soldiers went, with their bludgeons, to the two thieves, and broke their bones, so as to bring immediate death. They expected to do the same to Jesus, for they thought he, too, was still living. In the meantime, Joseph of Arimathea, must have approached the commander and said, in words like these: "Jesus is dead already. Do not allow his bones to be broken." Thus was prophecy fulfilled, "Not a bone of him shall be broken." Whether with, or without, a command, a soldier thrust a spear into the side of the dead body of Jesus, and there came out water and blood, showing conclusively that Jesus was dead. This also fulfilled prophecy, "They shall look on him whom they have pierced."

It must have been only a little before 6 p.m. when the public undertaker was told to take down the three dead bodies and carry them to the three graves that had already been made in the Potter's field. At this moment Joseph, who, probably, had prevented the breaking of the bones of Jesus, came to the Centurion and asked the privilege of caring for the body of Jesus. The officer could not deny the request of this rich man, a member of the Sanhedrin; neither could he grant it. Pilate alone could grant the request. The best he could do, then, was to direct that the two other bodies should be taken to their respective graves, but that the body of Jesus should remain on the cross until Pilate could be seen, who, in the presence of the Centurion, will grant the request of Joseph that he may place the body of Jesus in his own new tomb. The grave made for Jesus, in the potter's field, will remain empty. Thus again is prophecy fulfilled: "They made his grave with the wicked, and with a rich man in his death" (Isaiah 53: 9).

Soon after Pilate had granted the request of Joseph, for the dead body of Jesus, he and Nicodemus made preparation for the burial; but now that eventful day, Thursday, March 22, has ended. The placing of the body of Jesus, in Joseph's new tomb, cannot be done before the coming of the moonless Hebrew night of Friday, March 23. It will be so dark, when Jesus is taken down from the cross, that the two Marys, though nearby, cannot see that Nicodemus has embalmed the body of Jesus according to the custom of the Jews.



## THE WEEK-DAY OF THE CRUCIFIXION

The week-day and the Julian date of the crucifixion of Jesus have been matters for disputation for many centuries. The earlier Christians must have known, with exactness, both the week-day and the Julian date. At no time, since the crucifixion, has there been any good reason why all New Testament students and commentators should have held other than one view as to the week-day; just as all should have had a single understanding as to the Hebrew date of that wondrous day. There has been, until now, some excuse for want of agreement as to the Julian date of the crucifixion. Now that the Ancient Hebrew Calendar, in many respects very different from the modern Jewish Calendar, has been reproduced, and all of its dates have been correctly translated into concurrent Julian dates, there is no longer any reason for a divergence of views concerning the concurrent Julian date of Nisan 14, 34 A.D. (30 A.D., Usher). For a convincing study of the facts just stated the reader must be referred to the author's book entitled "*Cycles of Time and Seasons*," in which they are fully discussed.

There can be no differences among Bible students as to the Hebrew date of the crucifixion. With one voice all would be compelled to say, "Nisan 14"; for that date had always been, was then, and continued to be the date of the Passover, until 70 A.D. It was on Passover day that Jesus was crucified. The Passover day, as related to the week-days, had run in cycles of seven years, from the year of its institution (1447 B.C., Usher) to the year of the Crucifixion of Jesus (30 A.D., Usher). In every cycle of seven years, following the year of the Exodus, the Passover day, Nisan 14, had fallen on each of the seven week-days, in the unvarying order of (1) *Monday*, (2) *Friday*, (3) *Tuesday*, (4) *Saturday*, (5) *Wednesday*, (6) *Sunday*, (7) *Thursday*.

The known place, in its own short Passover cycle, of the year of the crucifixion, would determine the week-day of Nisan 14 for that year. Just as certainly, the fact of the week-day of Nisan 14, being known, in the year of the crucifixion, would locate that year in its correct place in its short cycle. It would appear that the variableness of the week-day of Nisan 14, would give some excuse for want of unanimity as to the week-day of the crucifixion. If that year belonged in the 1st place of its cycle, the crucifixion week-day would have been *Monday*. No one, so far as this writer knows, claims that the crucifixion of Jesus occurred on any of the following four week-days: *Sunday*, *Monday*, *Tuesday* and *Saturday*.

A respectable number of Christians claim that Jesus was crucified on *Wednesday*; an increasingly large number claim that *Thursday* was the day of the crucifixion; but a still larger number hold that Jesus was crucified on *Friday*. Only one of these three days can be the correct week-day of the crucifixion. It is vitally important that these different views should cease to be held—that there should be but one thought and that thought should center on the one correct week-day.

In his book, "*Jesus, His Coming and His Going*," the author has devoted a long chapter to the "Week-Day of the Crucifixion." To that book the reader is now referred.

Only one of the many New Testament teachings, concerning the week-day of the crucifixion, will be presented here. To make what is to be said on this point, both clearer and stronger, the following questions must be answered: What two great events in ancient Hebrew history created the Pentecostal Period? and on what ancient Hebrew dates did these events occur? The event that created the first day of the Pentecostal Period was the final deliverance of Israel from Egypt, in the dry-crossing of the Red Sea. The date of this event was Nisan 17. From that time, on through the centuries, every anniversary of this wonderful miracle has occurred on Nisan 17, and will so continue. The event that created the last day of the Pentecostal Period was the oral delivery of the law, by Jehovah, from Sinai. The Hebrew date of this wonderful event was Sivan 7. The anniversaries of the oral delivery of the law have always come on Sivan 7, and will so continue. The period of time from Nisan 17 to Sivan 7, inclusive, is the fifty days of the Pentecostal Period. The last day of the fifty days is "The Day of Pentecost." Jesus arose from the dead on the first day of the Pentecostal Period. When Pentecost was fully come; that is, on the last day of the Pentecostal Period, the disciples being with one accord in one place, the Holy Spirit came upon them with power, as Jesus had promised them.

There can be no doubt as to the week-day and the Hebrew date of the resurrection of Jesus; and, as will be shown in the constructed Pentecostal Period below, there is no room for doubting the week-day of Pentecost, and its Hebrew date, when the Holy Spirit came in power on all the disciples, whose chief spokesman was Peter. The gospel records say that the resurrection of Jesus was on the morning of the first day of the week. The gospel records say that Jesus ascended to the Father on the fortieth day after his resurrection, but they do not state the week-day of the ascension. In Acts it is plainly stated that the Holy Spirit came in

power, on the fiftieth day of the Pentecostal Period; but the week-day is not stated. The Hebrew date of the resurrection was Nisan 17, the anniversary of the dry-crossing of the Red Sea; the Holy Spirit came in power on Sivan 7, the anniversary of the oral delivery of the law. Going backward from Pentecost, Sivan 7, one counts fifty days to Nisan 17, thus fitting the resurrection

to the latter date whose week-day was Sunday. In the backward count, the fortieth day, Ijar 26, the anniversary of the Smitten Rock, is found to be Thursday. Now let the constructed Pentecostal Period, shown below, speak for itself, as to the week-days of the ascension of Jesus and the descent of the Holy Spirit.

	S.	M.	Tu.	W.	Th.	F.	St.
					<b>14</b>	15	16 (Nisan)
Nisan 17	<b>1</b>	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30	31	32	33	34	35
	36	37	38	39	<b>40</b>	41	42
	43	44	45	46	47	48	49
Sivan 7	<b>50</b>						

The four important days, in the accompanying chart, are in heavy type, so that their week-day meaning can be easily grasped. The gospel records show that Jesus was crucified on Passover day, Nisan 14. Since his resurrection was on Sunday, Nisan 17, going backwards we find Saturday to be Nisan 16; Friday, Nisan 15; Thursday, Nisan 14, the week-day of the crucifixion.

If Thursday was the week-day of the crucifixion (who can doubt it, in the light of the single argument here presented?), then the year of the crucifixion was the seventh of that short cycle to which it belonged, it being one of the four short Passover cycles entering into the construction of the long Passover cycle of twenty-eight years. If the crucifixion year had been the last of the first short cycle, Nisan 14 would have been Thursday, April 8; if the last of the second short cycle, Nisan 14 would have been Thursday, March 31; if the last of the third short cycle, Nisan 14 would have been Thursday, March 22; if the last of the fourth short cycle, Nisan 14 would have been Thursday, April 17.

Because of the reconstruction of the Ancient Hebrew Calendar, and the translation of all its dates into the concurrent dates of the Julian calendar, any year of time can be shown in its correct place, in that long cycle to which it belongs, which determines at

once the Julian date of the Passover (Nisan 14) of that year. The calculation shows that the year 34 A.D. (30 A.D., Usher), was the twenty-first year of its own long Passover cycle of twenty-eight years; and that the Julian date of the Passover was Thursday, March 22.

In the study of the agony of Jesus in the Garden of Gethsemane, it has already been shown that the Hebrew night of March 22 was moonless. In the Ancient Hebrew Calendar the Passover had no fixed relationship to the full moon of any year. It was not a lunar, but a seasonal, calendar. The modern Jewish calendar is an attempted lunar calendar.

The only reason any one has ever had for teaching that Jesus was crucified on Friday, April 6, was the astronomic fact that the full moon of April, that year, came on Friday, April 6. If Friday had been Nisan 14, then Nisan 17 would have been Monday. The Wednesdayites have no better ground for their belief, than have the Fridayites, concerning the week-day of the crucifixion of Jesus.

It has not been the purpose of this study to discard Good Friday; but let it be related to the first day that Jesus was in the sepulchre, and not to the day of the crucifixion.

## DIVISION TEN

## SECTION 182

### THE THREE HOURS OF PREPARATION FOR THE CRUCIFIXION OF JESUS

Jerusalem. From 6 to 9 o'clock, Thursday morning, March 22, 34 A.D. (30 A.D., Usher), 780 U.C.

FOREWORD.—One of the events occurring within this first three-hour period, must have been, as already suggested in another Section, the remorseful evidence given by Judas, as

to the personal uprightness of the life of Jesus, in these words: "I have betrayed innocent blood."

Somewhere in Jerusalem, a carpenter was



engaged in the making of the Cross to which Christ, the Carpenter of Nazareth, would be nailed, at the beginning of the second three-hour period. The same carpenter may have already made the crosses for the two thieves, who had been condemned a day, or more, before, whose execution had been set for the very hour that, later, had been fixed for the crucifixion of Jesus.

Soon after the sentence of condemnation of Jesus had been passed, John and Peter, who had not slept after leaving Gethsemane, must have found their fellow-apostles, and must have told them of the approaching tragedy. Other disciples of Jesus may have been allowed to sleep on, now that nothing could be done by them to prevent the crucifixion which Pilate had decreed. Others may have been awakened early, only to talk of their helplessness and, what seemed to them, hopelessness.

In the early part of this period, the whole band of Roman soldiers had been called out, to be held in readiness to prevent a tumult, when the people should awake to hear that Jesus would be crucified at 9 o'clock. Their presence and pomp were expected to cower the people, who, otherwise, might be resentful.

A part of the soldiery, while awaiting

the hour of execution, had resumed their mockery of Jesus, using again the crown of thorns and the mock-purple robe, as they had done just before the sentence of Pilate. Tiring of this mockery, they removed the purple robe and the crown of thorns, putting on him his own garments; and they awaited the order to lead him away to crucify him. Other soldiers, who had guarded the two condemned thieves, were also ready to lead them on the march of death.

The death-march started near the close of the first three-hour period, Jesus and the others bearing their respective crosses. Bearing, not only the weight of his own cross, but also the sins of the world, Jesus showed signs of failing physical strength as he was being led out of the city toward Calvary. Just then Simon of Cyrene was coming into the city, and on him the soldiers placed the cross of Jesus, which he bore after him.

While walking toward the gate of the city, a multitude of the people followed, among them many women who wailed and lamented him. Among these must have been Mary Magdalene and Mary the mother of Jesus whose deep sorrow wrought sympathy in the hearts and voices of other women. Jesus spoke only to the women, saying, among other words, "Weep not for me."

MATTHEW	MARK	LUKE	JOHN
27: 27-32	15: 16-21	23: 26-32	19: 16
27 Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers.	16 And the soldiers led him away into the hall, called Pretorium; and they call together the whole band.	26 And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.	16 Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away.
28 And they stripped him, and put on him a scarlet robe.	17 And they clothed him with purple, and platted a crown of thorns, and put it about his head.	27 ¶ And there followed him a great company of people, and of women, which also bewailed and lamented him.	
29 ¶ And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!	18 And began to salute him, Hail, King of the Jews!	28 But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.	
30 And they spit upon him, and took the reed, and smote him on the head.	19 And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him.	29 For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the	
31 And after that they had mocked him, they took the robe off from him, and put his own rai-	20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.		
	21 And they compelled one Simon a Cy-		

MATTHEW 27: 27-32 (Cont.)	MARK 15: 16-21 (Cont.)	LUKE 23: 26-32 (Cont.)
ment on him, and led him away to crucify him.	renian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.	paps which never gave suck.
32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.		30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.
		31 For if they do these things in a green tree, what shall be done in the dry?
		32 And there were also two others, malefactors, led with him to be put to death.

## DIVISION TEN

## SECTION 183

## THE SECOND THREE-HOUR PERIOD OF THE DAY OF THE CRUCIFIXION

Golgotha. From 9 a.m. to 12 m., Thursday, March 22, 34 A.D. (30 A.D., Usher), 780 U.C.

FOREWORD.—At the near-approach of the first hour (9 a.m.) of the second group of three hours of Crucifixion Day, the Roman soldiers arrived at Golgotha, each of the three companies in charge of their respective men condemned to die. Simon laid the cross he had been carrying for Jesus on the ground with its foot-piece near the morticed hole in the rock, where it would soon be placed. The two other crosses, borne by the two thieves, were similarly placed on the ground, the foot-piece of one at the morticed hole to the right, while the foot-piece of the other was placed at the morticed hole to the left. Resistance was out of the question for the two thieves; while Jesus was ready to make the voluntary sacrificial offering of himself on the Roman cross. Jesus would not, and the two thieves could not, resist the Roman soldiers who disrobed them and placed their bodies on the respective crosses. Some of the soldiers held Jesus as his unrobed body lay on the cross, his hands extended on the cross-beam, his feet crossed on the up-right; while other soldiers, with cruel hammers, drove the rough nails through his hands and feet into the wood. In this voluntary act of submission, it is not conceivable that Jesus uttered a groan. To his disciples who followed him to Calvary, each nail-thrust must have been like a dagger plunged into their own hearts, especially true of Mary the mother of Jesus, Mary Magdalene, and John the Beloved, all of whom were there.

As some of the soldiers were doing these

things to Jesus, others were doing the same to the two thieves. All of this was done in a little while. Then must have come the order from the centurion, "Lift the crosses and plant them," which, probably, was not done gently. One can now almost hear the thud and see the jar the planting of the crosses caused.

Before the raising of the cross to which Jesus has been nailed, some official fastened the superscription which Pilate had written, "Jesus of Nazareth, the King of the Jews," just above his head; and, that all might read, it was written in Hebrew, in Latin and in Greek.

The four leading soldiers, each, probably, with some official title, sat at the foot of the cross of Jesus, and divided his garments into four parts and then cast lots for his seamless coat, not knowing that they were thus fulfilling the prophecy, "They parted my raiment among them and for my vesture they did cast lots" (Psalm 22: 18).

While this was going on, the mockery began. Then came the prayer from Jesus, "Father, forgive them, for they know not what they do." This was the first "word" from the cross.

A little later, probably, not far from the middle of this second group of three hours, when Mary the mother of Jesus and John had come nearer to the cross, Jesus spoke the second "word" from the cross: "Woman behold thy son," and to John "Son behold thy mother." That very hour John took



Mary away from the scene, but after the passing of the darkness, he will bring her back again.

Early in this three-hour period, the two thieves appear to have taken a part in the reviling of Jesus. Later the thief on the right hand of Jesus repented and cried to

Jesus, in agony of both body and soul: "Lord, remember me when thou comest into thy kingdom." Then came the third "word" from the cross: "To-day thou shalt be with me in paradise." This must have been near the end of the second group of three hours, the darkness to follow soon.

## MATTHEW

27: 33-44

33 And when they were come unto a place called Golgotha, that is to say, a place of a skull.

34 ¶ They gave him vinegar to drink mingled with gall: and when he had tasted *thereof*, he would not drink.

35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

36 And sitting down they watched him there;

37 And set up over his head his accusation written. **THIS IS JESUS THE KING OF THE JEWS.**

38 Then were there two thieves crucified with him; one on his right hand, and the other on the left.

39 ¶ And they that passed by reviled him, wagging their heads,

40 And saying, Thou that destroyest the temple, and buildest *it* in three days, save thyself. If thou be the Son

## MARK

15: 22-32

22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.

23 And they gave him to drink wine mingled with myrrh: but he received *it* not.

24 And when they had crucified him they parted his garments, casting lots upon them, what every man should take.

25 And it was the third hour, and they crucified him.

26 And the superscription of his accusation was written over, **THE KING OF THE JEWS.**

27 And with him they crucify two thieves; the one on his right hand, and the other on his left.

28 And the Scripture was fulfilled, which saith, And he was numbered with the transgressors.

29 And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest *it* in three days,

30 Save thyself,

## LUKE

23: 33-43

33 And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

34 ¶ Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

35 And the people stood beholding. And the rulers also with them derided *him*, saying, He saved others; let him save himself, if he be Christ, the chosen of God.

36 And the soldiers also mocked him, coming to him, and offering him vinegar.

37 And saying, If thou be the King of the Jews, save thyself.

38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, **THIS IS THE KING OF THE JEWS.**

## JOHN

19: 17-27

17 And he bearing his cross went forth into a place called *the place* of a skull, which is called in the Hebrew Golgotha:

18 Where they crucified him, and two others with him, on either side one, and Jesus in the midst.

19 ¶ And Pilate wrote a title, and put *it* on the cross. And the writing was, **JESUS OF NAZARETH THE KING OF THE JEWS.**

20 This title then read many of the Jews; for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.

21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am the King of the Jews.

22 Pilate answered, What I have written I have written.

23 ¶ Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also *his* coat: now the coat was without seam, woven from the top throughout.

MATTHEW	MARK	LUKE	JOHN
27: 33-44 (Cont.)	15: 22-32 (Cont.)	23: 33-43 (Cont.)	19: 17-27 (Cont.)
of God, come down from the cross.	and come down from the cross.		24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.
41 Likewise also the chief priests mocking <i>him</i> , with the scribes and elders, said,	31 Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save.		
42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.	32 Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.		
43 He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.		39 ¶ And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.	
44 The thieves also, which were crucified with him, cast the same in his teeth.		40 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?	
		41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.	
		42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.	
		43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.	
			25 ¶ Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the <i>wife</i> of Cleophas, and Mary Magdalene.
			26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his moth-



JOHN

19: 17-27 (Cont.)

er, Woman, behold thy son!

27 Then saith he to the disciple, Be-hold thy mother! And from that hour that disciple took her unto his own home.

DIVISION TEN

SECTION 184

THE THIRD THREE-HOUR PERIOD OF THE DAY OF THE CRUCIFIXION

Golgotha. From 12 m. to 3 p.m., Thursday, March 22, 34 A.D. (30 A.D., Usher), 780 U.C.

FOREWORD.—Jesus had been hanging on the cross from 9 a.m. to 12 m., during which time three of his seven “words” from the cross were spoken, all of which were to, or about, others. Silence on the part of Jesus, and the Roman soldiers, and the multitude, must have prevailed during the third three-hour period of Crucifixion Day, while an unexpected and an unexplainable (by physical laws) darkness, enveloped the earth. The darkness must have been as dense as that of Egypt, and far more extensive. On each of these occasions the darkness was a miracle wrought by the Creator of both light and darkness. In the Egyptian darkness, the hand of God stayed it, like a wall, at the border of Goshen, for all Israel had light. The darkness of Crucifixion Day covered the earth, while the Son of God, who had said let there be light, was hanging, in agony, on the cross. As the light of his earthly life was beginning to go out, the voice that had created light, bade it vanish at noon-day, the very hour of its greatest brightness.

The only explanation of this darkness is God, for nothing is too hard for him. The outcry of Jesus, at the end of this three-hour period, indicates to the reader that he

felt that it was a sign that his Father had forsaken him for that period. But when Jesus had uttered his fourth “word” from the cross, “My God, My God, Why hast thou forsaken me?” the darkness vanished as quickly as it had come.

The God who had created light and had given the laws governing it, stayed the rays or re-directed them in his own way, and by his own word, so that, for the space of three hours, none of them reached any part of the earth.

This darkness certainly did not come from an eclipse of the sun, although, at that hour, both the sun and the moon were in the same general direction in the heavens. Astronomic calculations show that the moon was not in direct line with the sun and earth, for Palestine, either March or April of the year, 34 A.D. (30 A.D., Usher). If the moon had been full, at the time of the crucifixion, as some have erroneously supposed, it would have been in the opposite part of the heavens from the sun, and there could have been no eclipse. Again, the conclusion is inevitable that the darkness of Crucifixion Day was miraculous. There is nothing too hard for our God.

MATTHEW

27: 45-49

45 Now from the sixth hour there was darkness over all the land unto the ninth hour.

46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

47 Some of them that stood there, when they

MARK

15: 33-36

33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

35 And some of them that

LUKE

23: 44, 45

44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

45 And the sun was darkened, and the vail of the temple was rent in the midst.

## MATTHEW

27: 45-49 (Cont.)

heard *that*, said, This *man* calleth for Elias.

48 And straightway one of them ran, and took a sponge, and filled *it* with vinegar, and put *it* on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether Elias will come to save him.

## MARK

15: 33-36 (Cont.)

stood by, when they heard *it*, said, Behold, he calleth Elias.

36 And one ran and filled a sponge full of vinegar, and put *it* on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

## DIVISION TEN

## SECTION 185

## THE FOURTH AND LAST THREE-HOUR PERIOD OF THE DAY OF THE CRUCIFIXION

Calvary. From 3 p.m. to 6 p.m., Thursday, March 22, 34 A.D. (30 A.D., Usher), 780 U.C.

FOREWORD.—The fourth “word” came from the Cross: “My God, My God. Why hast thou forsaken me?” at the moment when the third three-hour period was ending, and the fourth three-hour period was beginning, the one period ending in darkness while the other began in light. At that moment Jesus knew that his Father’s face was no longer veiled from him, as certainly as that he knew that the end of his earthly life was fast approaching.

The mob has not railed at him since they heard him pray, “Father, forgive them, they know not what they do”; nor will they rail again. The Roman soldiers must have been stunned by the darkness that came at noon and remained until three o’clock; for, afterwards, only gentle words are spoken by them; and one kindly deed was offered while Jesus was still living.

Several minutes may have elapsed from the fourth “word” to the fifth, spoken from the cross. When Jesus has said the fifth “word,” “I thirst,” it must have been one

of the soldiers who offered him vinegar on a sponge.

Still later, in a loud voice, Jesus made his sixth outcry from the cross: “Father, into thy hands I commend my Spirit.” Just a little later, probably not more than one hour from the end of the last three-hour period, Jesus spoke, in a dying whisper, the seventh, and last, “word” from the cross: “It is finished.”

It must have been at the moment, when Jesus was dying, that nature became convulsed, when the rocks were rent; when some of the tombs of the saints were opened; and when the veil of the Temple was torn in two. The scenes occurring while Jesus was on the cross made the Centurion exclaim, “Truly, this was the Son of God.”

The multitude had lingered until nature’s convulsions came. Then they smote their breasts and went back into the city, wondering at the things that had come to pass. His acquaintances and some of the women, stood far off, seeing these things.

## MATTHEW

27: 50-56

50 ¶ Jesus, when he had cried again with a loud voice, yielded up the ghost.

51 And, behold, the vail of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent:

52 And the graves were opened; and many bodies of the

## MARK

15: 37-41

37 And Jesus cried with a loud voice, and gave up the ghost.

38 And the vail of the temple was rent in twain from the top to the bottom.

39 ¶ And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man

## LUKE

23: 46-49

46 ¶ And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

47 Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

48 And all the

## JOHN

19: 28-30

28 ¶ After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst.

29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar and put *it* upon hyssop, and put *it* to his mouth.

30 When Jesus



MATTHEW	MARK	LUKE	JOHN
27: 50-56 (Cont.)	15: 37-41 (Cont.)	23: 46-49 (Cont.)	19: 28-30 (Cont.)
saints which slept arose, 53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many. 54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God. 55 And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him: 56 Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.	was the Son of God. 40 There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome; 41 Who also, when he was in Galilee, followed him, and ministered unto him; and many other women which came up with him unto Jerusalem.	people that came together to that sight, beholding the things which were done, smote their breasts, and returned. 49 And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.	therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

DIVISION TEN

SECTION 186

BETWEEN THE DEATH OF JESUS AND THE END OF THE LAST  
HOUR OF THE FOURTH THREE-HOUR PERIOD OF  
THE DAY OF THE CRUCIFIXION

Calvary and Jerusalem. Between 5 p.m. and 6 p.m., Thursday, March 22, 34 A.D. (30 A.D., Usher), 780 U.C.

FOREWORD.—As the fourth, and last, three-hour period of the day of the Crucifixion was approaching its end, the Jews became concerned about the three bodies that were still hanging on their respective crosses, each supposed to be still living. The Annual Sabbath, the first day of the Passover Feast, Nisan 15 (Friday, March 23), was approaching fast, and it should not find these victims of crucifixion unburied; but they must be dead before they can be taken down. To hasten death, the Jews had asked Pilate for orders that the legs of each should be broken. These orders were speedily conveyed to the soldiers, when the bludgeons, which they appear to have had at hand, were brought into use. The bones of the two thieves were broken, which, evidently, hastened the approach of death.

Before the soldiers had attempted to break the legs of Jesus, some one had noticed that he was already dead. Who, more likely than Joseph of Arimathea, could have made this observation? May it not have been he who asked the Centurion that these blows be not inflicted? Looking down the ages the prophet had said, “A bone of him shall not be broken.” To make sure that Jesus was dead, a soldier thrust a spear into his side, and there came out blood and water. Thus, again was prophecy fulfilled: “They shall look on him whom they have pierced.”

Joseph was at the cross, when, only a little later, the three bodies, now dead, were ordered to be taken down and turned over to the public undertaker, for burial in the potter’s field. The three graves had already been prepared. Joseph stayed this

work, so far as the body of Jesus was concerned, by claiming his body, for his own new tomb. The Centurion could only issue an order for a brief delay, as to the burial of the body of Jesus in the potter's field, while Joseph, accompanied by him, should go before Pilate with his request. This request Pilate grants when he has learned from the Centurion that Jesus was dead already.

The last part of the last hour of preparation day for the Annual Sabbath now be-

comes the short time in which preparation must be made for the burial of Jesus in the rich man's tomb. Before the store's close at sunset Joseph must buy the needed linen for shrouding, and Nicodemus must buy the hundred pounds of aloes and myrrh for embalming the body of Jesus. One can almost hear the closing of the store doors, after these two belated purchasers have gone out, the sun now in the act of setting, thus ending the day of the Crucifixion.

## JOHN

19: 31-38

31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was a high day,) besought Pilate that their legs might be broken, and *that* they might be taken away.

32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs:

34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

35 And he that saw *it* bare record, and his record is true; and he knoweth that he saith true, that ye might believe.

36 For these things were done, that the Scripture should be fulfilled, A bone of him shall not be broken.

37 And again another Scripture saith, They shall look on him whom they pierced.



MATTHEW 27: 57, 58	MARK 15: 42-45	LUKE 23: 50-52	JOHN 19: 31-38 (Cont.)
57 When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple: 58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.	42 ¶ And now when the even was come, because it was the preparation, that is, the day before the sabbath. 43 Joseph of Arimathea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. 44 And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead. 45 And when he knew it of the centurion, he gave the body to Joseph.	50 ¶ And, behold, <i>there was</i> a man named Joseph, a counsellor; <i>and he was</i> a good man, and a just: 51 (The same had not consented to the counsel and deed of them:) <i>he was</i> of Arimathea, a city of the Jews; who also himself waited for the kingdom of God. 52 This <i>man</i> went unto Pilate, and begged the body of Jesus.	38 ¶ And after this Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave <i>him</i> leave. He came therefore, and took the body of Jesus.

THE BURIAL OF JESUS BY JOSEPH AND NICODEMUS

The Cross and Sepulchre. Early in the Hebrew night of Friday, March 23, 34 A.D. (30 A.D., Usher), 780 U.C.

FOREWORD.—Crucifixion Day has ended, and the body of Jesus is still suspended on the cross. The two other bodies have been taken down and have been placed in the graves prepared for them in the potter's field, the one on the one side, the other on the other side, of the grave which has been made for Jesus, but which shall remain empty forever. "They made his grave with the wicked, but in his death he was with the rich," had been spoken in prophecy. But even the tomb of the rich man will not hold him long;

for, while he died for our transgressions, he will be raised again for our justification. Would that every reader might be able to substitute "my" for "our," standing before "transgression" and "justification."  
With all the speed that Joseph and Nicodemus can make, night will have come before they can take down the cross of Jesus and withdraw the nails from his hands and his feet, and make final preparation for the placing of his body in the new and beautiful tomb which Joseph had prepared, at great

cost, for the final resting place of his own body and that of his wife, and, probably, children.

These two, apparently, had no artificial light with them; and the light of the new moon, hanging low in the western sky, was too feeble to give helpful illumination. The twinkling light of the stars above them was not very helpful.

It appears that Joseph may have come to the cross a little in advance of Nicodemus; and he, doubtless, was planning, with the Centurion, for help in lifting the cross out of its socket. The soldiers, and even the Centurion himself, may have helped Joseph. The most tender gentleness must have marked the lifting and the leveling of the cross. Nicodemus may have arrived, with his hundred-pound burden, in time to help Joseph withdraw the nails. He was certainly there when the linen was spread on the ground, on which the body of Jesus is to be placed. Around this body, before the linen can be folded over it, must be placed, from head to feet, the aloes and myrrh, according to the custom of the Jews for embalming.

The linen having been wrapped securely around his body, and the napkin placed about his head, these two secret disciples, with what aid they needed from the soldiers, conveyed the body of Jesus to the nearby tomb and placed it gently within. Then the stone door,

which had been planned for security, was rolled into its place.

While Joseph and Nicodemus were thus caring for the dead body of Jesus, there were two women, standing not far away, watching as best they could, in the darkness, this unexpected disposing of the body of Jesus. They were Mary Magdalene and Mary the mother of Joses. As they watched, the darkness was so intense that they could not see that the body of Jesus had been embalmed according to the custom of the Jews. Not knowing this, they themselves, aided by Salome, will purchase, after the end of the weekly Sabbath, just forty-eight hours later, sweet spices with which to embalm the body of Jesus, after sunrise on Sunday morning, March 25 (Nisan 17).

After the burial had been accomplished, these women could see the forms of Joseph and Nicodemus as they walked from the sepulchre towards the city. They too, follow. In their lodging place, probably in the home of Salome, these women will remain, weeping and mourning, for nearly two whole days. Toward the end of the weekly Sabbath these same two women will take a walk to the sepulchre, simply to see it in daylight.

Leaving the sepulchre, after the burial of Jesus, Joseph and Nicodemus disappear from the gospel record.

## MATTHEW

27: 59-61

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth.

60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

## MARK

15: 46, 47

46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

47 And Mary Magdalene and Mary the mother of Joses beheld where he was laid.

## LUKE

23: 53-55

53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

54 And that day was the preparation, and the sabbath drew on.

55 And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

## JOHN

19: 39-42

He came, therefore, and took the body of Jesus.

39 And there came also Nicodemus (which at the first came to Jesus by night), and brought a mixture of myrrh and aloes, about a hundred pound weight.

40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

42 There laid they Jesus, therefore, be-



JOHN

19: 39-42 (Cont.).

cause of the Jews' preparation *day*; for the sepulchre was nigh at hand.

## DIVISION TEN

## SECTION 188

## THE TOMB SEALED AND THE ROMAN GUARD SET FOR THE FIRST NIGHT WATCH

Jerusalem and the Sepulchre. Friday, the annual Sabbath, March 23, 34 A.D. (30 A.D., Usher), 780 U.C.

FOREWORD.—The body of Jesus had been in Joseph's new tomb, without Roman seal or Roman guard, through the Hebrew night of Friday, March 23. As the daylight of Friday advanced, the priests and Pharisees when gathered together, remembered that Jesus had said, "After three days I will rise again." They decided to go before Pilate and ask him that the tomb of Jesus be made secure until the third day, lest his disciples come by night and steal him away, and then claim that he had risen from the dead. In speaking to Pilate they called Jesus "that deceiver." Failing to rise from the dead, as Jesus had said he would do, then the appellation of the priests would have been both just and true. But Jesus was Deity and not deceiver, and no power of men or devils can prevent his resurrection.

The expression, "Lest his disciples come by *night* and steal him away," indicates that the guard, asked for, would be on duty only through the four Roman watches of the night, for the two following nights—the Hebrew nights of Saturday and Sunday. The request, made of Pilate, that the sepulchre be made sure, seems to indicate that they asked for the Roman seal to be placed, which would be one means of security both day and night. At any rate, Pilate gave them both the soldiers and the seal, saying "Make it as sure as you can."

It was, probably, about sunset, ending Friday and beginning Saturday, when the proper Roman official came and placed the seal on the stone door of the sepulchre, bringing with him the first quaternion of soldiers who would be on guard from 6 p.m. to 9 p.m. Others would be sent, at proper intervals, for the three other watches of the night—from 9 p.m. to 12 (midnight), from 12 to 3 a.m., and from 3 a.m. to 6 a.m. Through the daylight there would be no guard on duty.

There were three securities against the robbery of the sepulchre of Jesus:

(1) The security of structure—the tomb had been made by a rich man for his own body. He had provided a great stone to close the mouth of the tomb, such as could not be removed by men without machinery.

(2) The security of the Roman seal which would be on inviolable duty, both day and night. All Roman subjects knew that, to break it, would mean the death of any and all concerned.

(3) The security of the Roman soldiers on sleepless duty, in turns of three hours, throughout the hours of the two nights. These must have been so well armed that they could have successfully resisted any attempt of the disciples to rob the grave.

MATTHEW

27: 62-66

62 Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, 63 saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. 64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. 65 Pilate said unto them, Ye have a watch: go your way, make *it* as sure as ye can. 66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

## DIVISION TEN

## SECTION 189

MARY MAGDALENE AND THE OTHER MARY VISIT THE  
SEPULCHRE SATURDAY AFTERNOON, MARCH 24

The Sepulchre. At some time between 3 p.m., and 6 p.m., Saturday, March 24, 34 A.D. (30 A.D., Usher), 780 U.C.

FOREWORD.—From the burial of Jesus, at an early hour of the Hebrew night of Friday, March 23, to the afternoon of Saturday, the weekly Sabbath, March 24, there is no record of the whereabouts of any one of the disciples, or what they may have said or done. One thing may be believed: there were sadness and sorrow in the hearts of all, even though spoken words may have been few.

The other Mary, who must have been the bereaved mother of Jesus, who was also

the mother of both James and Joses, may have said to Mary Magdalene, in the afternoon of the Hebrew Sabbath, "Come and go with me to the sepulchre, only that we may see it and weep there." They saw no soldier on guard for it was not night; and they failed to see the Roman seal. They knew nothing of what Pilate had done to make sure the tomb of Jesus.

Having seen the sepulchre through weeping eyes, they returned to the city to await the end of the Sabbath.

## MATTHEW

28: 1

In the end of the sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre.

## DIVISION TEN

## SECTION 190

MARY MAGDALENE, MARY THE MOTHER OF JAMES, AND  
SALOME, BUY SPICES TO EMBALM JESUS

Jerusalem. At an early hour of the Hebrew night of Sunday, March 25, 34 A.D. (30 A.D., Usher), 780 U.C.

FOREWORD.—Prevented by the darkness of the moonless night, the Hebrew night of Friday, when Jesus was buried, the two Marys had not seen that Nicodemus and Joseph had embalmed the body of Jesus, according to the custom of the Jews; therefore they planned to do this service themselves, in the early morning of Sunday, March 25. From the burial of Jesus at the beginning of the annual Sabbath, Friday, to the end of the weekly Sabbath, Saturday, all stores had

been closed, making it impossible for spices to be purchased. After returning from the sepulchre, late Saturday afternoon, the two Marys and Salome awaited the setting of the sun, for the first opportunity to buy the spices that they wished to compound. Through a recently opened door, they entered the store and bought the spices; and then returning they made the mixture to be used for embalming Jesus.

## MARK

16: 1

And when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, had bought sweet spices, that they might come and anoint him.

## LUKE

23: 56

56 And they returned, and prepared spices and ointment; and rested the sabbath day according to the commandment.

## DIVISION TEN

## SECTION 191

THE LAST NIGHT THAT JESUS WAS IN THE SEPULCHRE  
AND HIS RESURRECTION

Sepulchre. From 6 p.m. to the moment of the resurrection, between 3 a.m. and 5 a.m., of the Hebrew night of Sunday, March 25, 34 A.D. (30 A.D., Usher), 780 U.C.

FOREWORD.—The four groups of soldiers, who had been on guard through the Hebrew night of Saturday, had reported nothing un-

usual. The first, the second and the third quaternions of soldiers, on guard in the Hebrew night of Sunday, each will return to



their quarters, at the end of their respective watches, to report that there has been no interference at the tomb. The fourth guard to serve through the fourth, and last, watch of the night, will have a different report to make, at the usual time for their return, a little after sunrise. They will make a true report, in few words, of what has occurred;

but, later, they will be hired to make a false report, giving, as false evidence, things that they could not have known, if, as they were to claim, they had been asleep. The true report appears below. If Matthew had been quoting the exact words of the soldiers in verse 4, it would read: "And we, the keepers, did shake, and became as dead men."

### MATTHEW

28: 2-4

2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. 3 His countenance was like lightning, and his raiment white as snow: 4 and for fear of him the keepers did shake, and became as dead *men*.

### DIVISION TEN

### SECTION 192

## THE FIRST POST-RESURRECTION APPEARANCE OF JESUS WAS TO MARY MAGDALENE

Sepulchre. Between 4 and 5 o'clock, Sunday morning, March 25, 34 A.D. (30 A.D., Usher), 780 U.C.

FOREWORD.—Mary Magdalene, Mary the mother of James, and Salome, after making their purchase of spices, returned, probably, to the Jerusalem home of Salome; or, possibly, to the home of John Mark's mother. After spending some time in compounding the mixture that they proposed using on the body of Jesus, early the coming morning, and after deciding definitely on their plan to go to the sepulchre, soon after sunrise, they must have retired for what sleep might come to them. One of the three, Mary Magdalene, probably did not sleep at all, while the two other women must have been overcome by deep sleep from which they did not awake until daylight had come.

Not far from 4 a.m., Mary Magdalene must have decided that she, while the others slept, must go through the darkness to the tomb. If she had been asked "why," or if she had asked herself "why," she was to undertake the lonely walk through the darkness, she could not have given a reason for the promptings of her spirit. There may not have been any lights in the streets of Jerusalem at such an hour; certainly on the walk from the wicket gate to the tomb there would be no light except by the stars. Nor did she know that Roman soldiers had been on guard at the tomb that night.

The broad gate had been closed for hours, and would not open again before the dawn of day. She may have known that the wicket gate had its watchman; and she must have felt that he would open it to allow her, though a lone woman, to pass through. The walk was not long from the room to the tomb, but it is wonderful that she should have undertaken it at such an hour, and alone.

Mary Magdalene's passing through the gate of the city was not far removed from that moment of time—probably the same moment—when the angel came to the tomb and rolled away the stone, that the now-living Jesus might come forth the Conqueror of death and the grave. She may have seen the bright light that accompanied the descent of the angel; and she may have felt the earth's tremor beneath her feet.

Before the arrival of Mary Magdalene at the tomb, the soldiers, who became as dead men when they saw the angel come in light and roll away the stone, had not only recovered from their fright, but had departed from the tomb. When Mary came she saw the stone had been rolled away, and that the tomb was empty. She saw neither angels, though they were there, nor men, for they had departed.

More quickly than she had come, Mary Magdalene returned to the city to tell Peter and John that the tomb was empty—that the body of her Lord had been taken away and she knew not where they had laid him. At once these two apostles made themselves ready for a rapid trip to the tomb, to see for themselves what had come to pass. Mary, instead of going to tell the two sleeping women what she had seen, followed Peter and John in their journey to the tomb; and, concealed near the tomb, in the darkness, she awaited their inspection and immediate return, wondering, as they walked, "What has become of the body of Jesus?" Unlike the priests and Pharisees, they appear not to have remembered that Jesus had said that he would rise again after three days.

Mary Magdalene was rewarded for lingering for a little while. When Peter and John

had come out of the tomb, and had gone away, she stooped and, with weeping eyes, looked again into the tomb and saw two angels in white, sitting one at the head and the other at the feet, where the body of Jesus had lain. The angels saw her and said, "Woman, why weepest thou?" To this question she at once answered, "Because they have taken away my Lord, and I know not where they have laid him." Looking at the angels as she answered, she became conscious that some one was standing just behind her, and turned herself about to see who it was. Jesus, who was the one standing near her, whom she was mistaking for the gardener, did not wait for a question from her, but asked her the exact question of the angels, "Woman, why weepest thou?" Not giving her time to answer the first question he asked her another: "Whom seekest thou?" To the last question she answered the supposed gardener: "Sir, if thou has borne him hence, tell me where thou hast laid him, and I will take him away." Jesus, the risen Lord, would have her wait no longer, but revealed himself to her by saying, "Mary," in the same gentle voice she had so often heard before. When Mary knew that it was Jesus, she not only cried out, *Rabboni*, but moved as if she would fall at his feet and embrace them. She was prevented only by his command, "Touch me not"; but, that she might understand why, he gave her the reason: "For I have not yet ascended to my Father." Then Jesus gave her his first message to his disciples: "Go to my brethren

and say unto them, I ascend to my Father, and your Father, to my God and your God."

As Jesus finished this message he must have started on this brief journey to his Father, before whom the work of redemption would be sealed, having been completed. How near heaven and earth must be! for, in one hour, Jesus will be back to earth again, with the reason for his not being touched already removed; for this same Mary, and his own mother and Salome, after the lapse of one hour or a little more, will see him again and will fall at his feet and embrace them.

After Mary Magdalene had received the message from her Master, and he had made his brief ascent unto his Father, she went again into the city and soon was at the door of the room occupied by Peter and John, to which other brethren may have already come. Before, when she stood at the same door, she was weeping and those within were not; but now she stands at the door, without tears in her eyes, but with joy in her soul, while those within were mourning and weeping. As the door was opened she delivered the message her Lord had sent, *but they would not believe her*.

Under the rebuff of the unbelief of the brethren, she turned to go to her own room where, an hour before, she had left the mother of Jesus and Salome. She must have reasoned as she went: "If the brethren will not believe me, the sisters may not, so I will not tell them. At sunrise they will know that the tomb is empty, and then I will tell them what I have seen and heard."

## JOHN

20: 1-18

The first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

2 Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 Peter therefore went forth, and that other disciple, and came to the sepulchre.

4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

5 And he stooping down, *and looking in*, saw the linen clothes lying; yet went he not in.

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.



MARK  
16: 9-11

9 ¶Now when *Jesus* was risen early the first *day* of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

10 *And* she went and told them that had been with him, as they mourned and wept.

11 *And* they, when they had heard that he was alive, and had been seen of her, believed not.

JOHN  
20: 1-18 (Cont.)

8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

9 For as yet they knew not the Scripture, that he must rise again from the dead.

10 Then the disciples went away again unto their own home.

11 ¶But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, *and* looked into the sepulchre,

12 *And* seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of *Jesus* had lain.

13 *And* they say unto her, Woman, why weepest thou? She saith unto them; Because they have taken away my Lord, and I know not where they have laid him.

14 *And* when she had thus said, she turned herself back, and saw *Jesus* standing, and knew not that it was *Jesus*.

15 *Jesus* saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16 *Jesus* saith unto her, Mary. She turned herself, and saith unto him, Rabbi; which is to say, Master.

17 *Jesus* saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

18 Mary Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.

## DIVISION TEN

## SECTION 193

THE SECOND POST-RESURRECTION APPEARANCE OF JESUS  
WAS TO MARY MAGDALENE, MARY THE MOTHER  
OF JAMES, AND SALOME

Between the Sepulchre and Jerusalem. Between 6 and 7 a.m., Sunday, March 25, 34 A.D. (30 A.D., Usher), 780 U.C.

FOREWORD.—It was, probably, after daylight when Mary Magdalene returned to the room of her friends whom she had left asleep, when she started on her lonely walk to the tomb of *Jesus*, through the dense darkness that preceded the coming of daylight. These women may not have awakened before her return; but, if awake, they must have wondered at the absence of Mary Magdalene.

These three women were in agreement to

start to the tomb at sunrise, carrying with them the embalming spices which they had prepared in the early part of the night. Whether already awake, or whether Mary Magdalene aroused them, when they looked into her face they saw an expression of sorrow and sadness which they must have wrongly interpreted. They may have thought that her sorrow was theirs, and that the common basis was the supposed fact that the dead body of *Jesus* was in Joseph's tomb

awaiting their coming to embalm it. But the sorrow of Mary Magdalene was caused by the fact that the brethren would not believe her when she told them that Jesus had risen from the dead; and that he had sent them his first message: "I ascend unto my Father and your Father; and to my God and your God." She was suffering from the rebuff of the brethren, which, for the time, eclipsed the joy that was hers because she knew that Jesus was alive again.

If Peter and John, and probably, others who were with them, had not doubted that she had seen the risen Lord; and if they had accepted, joyously, the message she had brought them from Jesus, how differently Mary Magdalene would have appeared, when coming into the presence of Mary, the mother of Jesus, and Salome. Joy would have been shining in her face; and her voice would have shouted, "Jesus is risen from the dead! I have seen him and he has sent this message: I ascend unto my Father and to your Father; to my God and to your God." And she would have added: "We do not need the spices we bought last night, for Jesus is no longer dead."

Mary Magdalene may not have known that Jesus had said, before he was crucified, that, after his resurrection, he would go before them into Galilee and there they should see him. An hour later she will know this, for he will send this word, as his second message, by these three women, to his disciples and Peter.

Before this second appearance, Mary Magdalene may have thought that she might be the only one to whom Jesus would appear, after his resurrection. This thought may have strengthened her in her decision not to reveal her experiences, at the tomb, to the women who would accompany her thither in a very little while; but this alone would not have deterred her. The unbelief of the brethren was the main cause of her silence; for, she must have reasoned: "If the brethren will not believe me, the sisters may also doubt the truthfulness of what I could tell them—Jesus has risen from the dead."

How wonderful that she could keep her secret, under any circumstance, from the other Mary and Salome. As the three started to the tomb in time to arrive when the sun was up, each carrying her part of the compound of spices, Mary Magdalene must have reasoned: "They will soon share with me the knowledge that the sepulchre is empty." As they walked, and, probably, were not a great way from the tomb, a question asked by one of the two other women, almost certainly the mother of Jesus, must have come near being the key to unlock the secret in the heart of Mary Magdalene. The question was asked by the one who knew that a great

stone had been placed at the door: "Who shall roll us away the stone from the door of the sepulchre?" How hard it must have been for Mary Magdalene to hold back the answer that must have come to her lips: "The stone has been rolled away by an angel." But she kept her whole secret, at least until they got to the tomb, and probably, until Jesus had appeared to the three, as they were returning, with a message from the angel.

Coming to the sepulchre, Mary, the mother of Jesus, and Salome must have been as much surprised as Mary Magdalene had been when she had seen the empty tomb, in the darkness of the early morning. The angels that had been seen by Mary Magdalene had lingered through the hour or more, and these greeted the three women with the question, "Why seek ye the living among the dead?" Then the angels declared, "He is not here, he is risen"; and a moment later the angels said, "Go tell the disciples and Peter, he goeth before you into Galilee; there shall ye see him."

How happy this message must have made Mary Magdalene, for now she knows that others will see her risen Lord. She did not know that, in a very few minutes, Jesus will make his second appearance, this time to her and her two companions.

On their way back to the city, Jesus met them and permitted them to hold his feet and worship him. Jesus had been to his Father and his God and is back again, and now there is no reason why he should say to the three, "Touch me not." Then Jesus gave them his second post-resurrection message: "Go tell the brethren that they depart into Galilee, and there they shall see me."

After Jesus had appeared to the three women, they continued their journey to the city. Before reaching the gate, Joanna and other women met them, who were made to share their joy, as they related to them what they had seen and heard. They all went on together to tell Peter, John and the others, that Jesus had been seen again and that he had sent them his second message. But the brethren would not believe them. But the women continued happy in their certainty that Jesus had risen from the dead.

In Matthew 28, there is a skip of twelve hours between verse 1 and verse 2. From verses 2 to 4, inclusive, there is the record of what the Roman soldiers told the Sanhedrin had occurred at the tomb, at the moment of the resurrection. Between verses 4 and 5 there is another skip of about two hours. Luke 24: 12, in other Harmonies, is placed parallel with John's record of the going of John and Peter to the sepulchre, before daylight, immediately after they had been told by Mary Magdalene that the tomb was empty. This verse may belong where



it has been placed by others; but there is a possibility, even a probability, that it belongs where Luke has placed it, immediately following the report of the group of women that they had seen Jesus, and that he had sent them this message, "Go tell my brethren that they go into Galilee, and there shall they see me." Mark says that the angel said: "Tell his disciples and *Peter*." The fact that the angel had named Peter may have led him to go a second time to the tomb, this time alone, and immediately following the report of the group of women. Peter may have thought that, if Jesus had really been seen the second time by the women, and that Mary Magdalene may have told the truth about his first appearance to her, Jesus might appear to him, should he go alone to the sepulchre. Peter had only seen the empty

sepulchre when he and John had gone, just before daylight, to learn if what Mary Magdalene had told them about the empty tomb, was true. Then Peter, followed a moment later by John, had to go into the tomb to view the white linen which no longer enshrouded the body of Jesus. In Luke's record it appears that Peter went alone, in the sunlight and that he could see, without going into the sepulchre, the linen clothes laid by themselves.

If Peter expected Jesus to appear to him at, or near, the tomb, when he had gone there alone, he was disappointed. But in the afternoon of that resurrection day, Jesus will appear to him, as he walks with Cleopas toward Emmaus, and will unfold to him what Moses, the prophets and the Psalms, had said about himself.

MATTHEW  
28: 5-10

MARK  
16: 2-8

LUKE  
24: 1-11

5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

8 And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

2 And very early in the morning, the first *day* of the week, they came unto the sepulchre at the rising of the sun.

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4 And when they looked, they saw that the stone was rolled away: for it was very great.

5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

6 And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

7 But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.

8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they anything to any *man*; for they were afraid.

Now upon the first *day* of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them.

2 And they found the stone rolled away from the sepulchre.

3 And they entered in, and found not the body of the Lord Jesus.

4 And it came to pass, as they were much perplexed thereabouts, behold, two men stood by them in shining garments:

5 And as they were afraid, and bowed down *their* faces to the earth, said unto them, Why seek ye the living among the dead?

6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And they remembered his words,

9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

10 It was Mary Magda-

MATTHEW  
28: 5-10 (Cont.)

9 And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

LUKE  
24: 1-11 (Cont.)

lene, and Joanna, and Mary *the mother* of James, and other *women that were* with them, which told these things unto the apostles.

11 And their words seemed to them as idle tales, and they believed them not.

24: 12

12 Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

## DIVISION TEN

## SECTION 194

### THE SOLDIERS ON GUARD, WHEN THE ANGEL ROLLED THE STONE FROM THE DOOR OF THE SEPULCHRE, MAKE THEIR REPORT TO THE SANHEDRIN

Jerusalem. Between 6 and 7 a.m., Sunday, March 25, 34 A.D. (30 A.D., Usher), 780 U.C.

FOREWORD.—The fourth Roman guard for the Hebrew night of Sunday, March 25, saw the angel descend in light and, by his might, all-superhuman, roll away the stone from the door of the sepulchre. This experience so frightened them that, for a few moments, they became as dead men. When they had recovered sufficient strength of body and mind, they hastened from the scene, the meaning of which they could not understand. They had already departed before Mary Magdalene came to the tomb and found it empty; but they did not enter the city to make their report until the sun was well above the horizon, not far from 7 o'clock. They had remained outside the city wall, in some secluded place, waiting for the hour to arrive when they would be expected to report to the commander of their barracks.

It would appear that, in the discussion of the experience through which they had passed, they must have concluded not to go directly to their commander, as other guards had done after completing their respective watches, but to the Sanhedrin, where, first

of all, they would tell the true story of what they had seen and felt at the sepulchre. This would account for the fact that they waited longer than they would have done, if they had intended to pursue the normal course in making their report direct to the barracks commander, immediately after the end of their watch.

Nearly one hour after the end of the fourth Roman night-watch, the guard followed the women, who had gone to the sepulchre when the sun was up, as they were entering the city to tell to the disciples the true meaning of the open and empty sepulchre, and that they had seen Jesus alive.

As the women went to tell the disciples, the Roman guardsmen went to the meeting-place of the Sanhedrin. They found only a few of the chief priests awake and ready to receive them. To these few they told the true story recorded in Matthew 28: 2-4. Startled by the wonderful story of the soldiers, they hastened to call the elders also, that they might take counsel. The soldiers awaited the assembling of the entire San-



hedrin. When the High Priest had opened the meeting, the leader of the guard, probably, was asked to repeat his story as he had told it, to the few, a little while before.

Then the High Priest, probably, asked the soldiers to go into a nearby room, that the Sanhedrin might counsel about the matter. The discussion may have been long. If Joseph and Nicodemus were present, it must have been the last meeting they would ever attend; for they, then and there, must have become open disciples of the risen Jesus. To these two, the testimony of the soldiers must have been convincing. From these two, Matthew must have learned what he has recorded in his gospel, chapter 28: 2-4 and 11-15.

The Roman seal and guard were requested of Pilate that there might be no possibility for the disciples of Jesus to steal his body by night, and then claim that he had been resurrected. The Sanhedrin knew that the tomb had been opened as the soldiers had told them; but they also knew that it would be disastrous to them if such a report became current. The proposition to put a lying report in the mouths of the soldiers must have been opposed vigorously by Joseph and Nicodemus; but they were only two of the seventy. The sixty-eight could agree on the method, and could supply the money that would bribe the soldiers to say, contrary to what they had already said, that "His disciples came by night and stole him away while we slept."

The soldiers not only had to be bribed to tell such an absurd story, but they also had to be promised immunity from punishment by Pilate, for thus carelessly allowing the Roman seal to be broken. If this had been done by human hands, without the knowledge of the soldiers, they being asleep, the sentence of death would have been im-

posed on them. Confession of the fact, or other proof, that they had been asleep, when on guard, even though the seal had not been broken, would have brought on them the sentence of death. All this they knew, hence their demand for immunity, should the report reach the ear of Pilate.

It is probable that the High Priest, or some one appointed by him, went, immediately, to Pilate, and told him both the true story that had been told by the soldiers, and the story that they had been bribed to tell. Pilate must have been shown that his soldiers had not gone to sleep while on guard-duty; and that they were, in no sense, chargeable for allowing the angel to do what they had no power to prevent. Pilate must have promised that he would not take any action, either one way or the other.

It is strange that the Jews believed what the soldiers had been bribed to say, even down to the time that Matthew wrote his gospel.

The following classes of people, in Jerusalem, did not believe the report:

1. The disciples knew that it was untrue;
2. The soldiers themselves knew it was false;

3. The Sanhedrin knew that there was no truth in the report which they themselves had manufactured, and had hired the soldiers to tell;

4. Pilate, and his advisers, could not have believed it, else he would have made effort to find the disciples who had done it and would have put them to death.

The empty sepulchre is, to-day, the gulf that separates the Jew from the Christian. If the Jew could be convinced that the sepulchre was emptied by resurrection power, he could easily be shown that Jesus, the crucified and the resurrected, was the promised Messiah, the Son of the living God.

## MATTHEW

28: 11-15

11 Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. 12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, 13 saying, Say ye, His disciples came by night, and stole him *away* while we slept. 14 And if this come to the governor's ears, we will persuade him, and secure you. 15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

## DIVISION TEN

## SECTION 195

### THE THIRD POST-RESURRECTION APPEARANCE OF JESUS WAS TO PETER AND CLEOPAS AS THEY WALKED TO EMMAUS

From Jerusalem to Emmaus. Between 3 and 6 p.m., Sunday, March 25, 34 A.D. (30 A.D., Usher), 780 U.C.

FOREWORD.—Of the two who took that Sunday afternoon walk to Emmaus, the name of only one, Cleopas, is given by Luke, until

the record is made of their hurried return to Jerusalem and their unexpected appearance in the room where were gathered all the



apostles except Thomas and Peter. Mark does not give the name of either one of the two. After entering the room, the spokesman for the two lost no time in telling the others what they had seen, heard and felt on that journey. His first declaration was: "The Lord has risen indeed, and hath appeared unto Simon." Mark says that those composing the assembly, called by him the residue, did not believe what had been told them about this third post-resurrection appearance. The manifest unbelief of the residue compelled Cleopas to tell them the particulars concerning what had been done in the way, and how Jesus became known to them in the breaking of bread; that, up to that moment, they had not known who their companion-in-travel was.

Doubtless Peter was ready, when Cleopas should conclude, to say, "What Cleopas has told you is true." Peter had not this opportunity to speak; for, while Cleopas was yet telling the things that occurred to them in the journey, Jesus himself stood in the midst of them, and said, "Peace be unto you." This unexpected appearance of Jesus terrified the residue, but to Peter and Cleopas it must have brought gladness. At first, the residue thought they had seen a spirit; but Jesus showed them his hands and his feet, and the wounds that had been made by the nails.

The residue may have smiled when they heard Cleopas say, "We knew him in the breaking of bread." Cleopas must have smiled when he saw that Jesus must eat bread and honeycomb, in their presence, before they could fully know that the risen Jesus was then before them.

This much has been said, here, about the fourth post-resurrection appearance of Jesus, for the reason that it is in this appearance that the identity of Peter becomes established as one of the two who had walked to Emmaus.

Taking the English translations of Mark and Luke, as given in the parallel columns below, there is no room for difference of opinion as to which of the two definite groups of persons is represented by these words: "Saying, the Lord is risen indeed, and hath appeared unto Simon." The one group was composed of only two, and they were the men who had gone to Emmaus in the afternoon; and, in the night, had returned to Jerusalem to tell the things that were done in the way. The other group was composed of nine of the apostles who had remained in Jerusalem all day, for one of these, Thomas, was absent.

The one who said, "The Lord hath risen indeed, and hath appeared unto Simon," belonged to one or the other of these two groups.

If the spokesman belonged to the larger

group, and was stating the above fact to the two that had come from Emmaus, then Peter was not one of the two who had taken that walk. On the other hand, if the spokesman belonged to the group of two, then Peter was certainly one of the two, Cleopas being the other; and it was in this walk that the risen Jesus appeared to Peter. In either case, "Why did Peter not speak for himself?" would be a question as much against one view as against the other.

The following questions were asked of twenty-five devout students of the English versions of the New Testament, not one of whom knew Greek: (1) "Whom does the spokesman represent who said, in Luke, 'The Lord is risen indeed and hath appeared unto Simon'?" (2) In Mark's record, "Who went and told of the third post-resurrection appearance of Jesus?" (3) and "Who were the people who would not believe them?" The passages they were to compare and harmonize were Mark 16: 12, 13 and Luke 24: 13-35. These twenty-five people had one single answer to each of the three questions: (1) He was one of the two who had returned from Emmaus who said, "The Lord has risen indeed and hath appeared unto Simon," and he was speaking to the Eleven, that is, to the majority of the body of the apostles. (2) The two. (3) It was the residue (the eleven of Luke) who would not believe what had been told them by the spokesman of the two.

Five Greek scholars were asked to harmonize the records of Mark and Luke, concerning the walk to Emmaus, and the later meeting of the two with the apostles who had remained in Jerusalem all day. These five were all earnest students of the New Testament, in both the Greek copy and the English versions. These all gave one answer: The Greek word "*legontas*," translated "*saying*," in Luke, makes it certain that the spokesman represented the eleven, and that it was he who told the two: "The Lord has risen indeed and hath appeared unto Simon." They confessed that this view would not harmonize with what Mark had written. They further said, "If the word had been '*legontes*' it would show that it was one of the two, who had returned from Emmaus, who said to the eleven, 'The Lord has risen indeed and hath appeared unto Simon'; then the two records would be in harmony. These Greek scholars all said that only manuscript D had the word '*legontes*,' and that it was conceded that this manuscript contained more errors of copyists than any one of the other manuscripts. In all the other manuscripts the word is '*legontas*.' If, in the Greek word translated '*saying*,' one Greek letter, '*a*,' throws Mark and Luke out of harmony, then that Greek letter would



appear to be an error of some copyist, which error has been repeated by other copyists. If, as in manuscript D, the Greek word translated "*saying*," contains the letter "*e*," it brings into perfect harmony the records of Mark and Luke. "*Legontes*," and not "*legontas*," should be in all the manuscripts; then it would be just as Luke himself wrote it. The wonder is that copyists made so few mistakes; the wrong comes in not correcting them when they have been found. However many errors of copyists may be in manuscript D, "*legontes*" appears not to be one of them.

Luke says that the Lord appeared unto Simon, Paul says that the Christ, after his resurrection, was seen of Cephas, then of the Twelve. This shows that Peter was not a member of the group that had remained in Jerusalem all day—these were designated as the Twelve, by Paul.

If the appearance to Peter was not in the walk to Emmaus, then what Jesus said to Peter, in his appearance to him, must be unknown for all time. If the appearance to Peter was while he was walking to Emmaus, with Cleopas, Luke's record shows that Jesus rehearsed to him all that had been said about himself, by all the prophets beginning with Moses; and that "He expounded unto them, in all the Scriptures, the things concerning himself." As Jesus unfolded to Peter and Cleopas all that the prophets had said about himself, though they knew him not, at the time, he must have fixed his eyes on, and must have directed all his words to, Peter. After they had learned that Jesus had been their companion, Cleopas remembered the attitude of Jesus, toward Peter, and correctly concluded that the appearance was to Peter, and that he had been permitted to see and hear Jesus only because he was with Peter.

Peter did not forget what Jesus had told him on that walk; and his great sermon on Pentecost, just fifty days later, was a reproduction of what Jesus then taught him out of the Scriptures, concerning what the prophets had said about himself. Peter understood, believed, retained, and delivered, what the prophets had said about Jesus, in such an effective manner that his hearers cried out: "Men and brethren what shall we do?"

The home of Cleopas was, probably, in Emmaus. He must have been, not only a disciple of Jesus, but also a close friend to Peter. Cleopas must have noticed the state of Peter's mind, who had denied Jesus on the Hebrew night of Thursday; who knew that the tomb, in which Jesus had been buried, was empty, but he knew not why, nor how; for he had not believed the women when they had told him twice that they had seen Jesus alive and had brought two special messages to him. Peter himself had looked

into the empty tomb early that morning and had seen the folded linen that had been about the body of Jesus, and the napkin that had been about his head laid by itself. The sorrow for his denial, and the uncertainty about what had become of the body of Jesus, had so depressed him that the keen eye of Cleopas saw that he must have quiet and rest, which he could not get in Jerusalem.

When Cleopas asked Peter to go with him to his home in Emmaus, he could not have been long in assenting. They probably started on the walk to Emmaus about 3 p.m. As they took slow and measured steps, in harmony with their sorrow and despondency, they talked of the things which had happened in Jerusalem. Presently Jesus joined them; but, their eyes being holden, they knew him not. When he had asked them what they had been talking about, as they walked and were sad, Cleopas answered with a question: "Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?" When the unrecognized Companion had asked, "What things?" Cleopas made full answer as recorded by Luke. To this answer, the Companion said, "O fools and slow of heart to believe all that the prophets have spoken." Then the steps of the three, probably, became slower as Jesus quoted, from the Scriptures, what the prophets, from Moses down, had said about the Christ who had suffered. Peter, though silent, must have become the more intense listener to the words being spoken by the supposed Stranger, whose look and words were being directed to him.

When the seven-and-a-half miles had been traversed, the supposed Stranger would go on, but they constrained him. When Cleopas had asked him to turn aside into his home, Peter felt at liberty to urge him to do so. "And he went in to tarry with them." Presently the wife of Cleopas announced that the evening meal was ready. As the three sat at meat Jesus, still unrecognized by Peter and Cleopas, did not wait to be requested to become Master of the meal, but took the bread and blessed it, and brake, and gave it to them. The words must have sounded as did the words spoken by Jesus when he instituted the Memorial Supper. Then their eyes were opened, by the words and manner, and power of Jesus, and they knew him. No longer under the dominion of physical law, Jesus vanished out of their sight.

If one grants that the word "*legontas*" is correct, then that one must conclude that Mark, in 16: 1, has not written of the walk to Emmaus, but of a walk into the country,

in some other direction, maybe toward Jericho or toward Hebron. If this be possible, then what Luke and Mark have written should not be placed in parallel columns.

## MARK

16: 12

12 ¶After that he appeared in another form unto two of them, as they walked, and went into the country.

In this Harmony, these two records are paralleled, and are in perfect harmony, for "legontes," and not "legontas," is the word written by Luke.

## LUKE

24: 13-32

13 ¶And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* three-score furlongs.

14 And they talked together of all these things which had happened.

15 And it came to pass, that, while they communed *together* and reasoned, Jesus himself drew near, and went with them.

16 But their eyes were holden that they should not know him.

17 And he said unto them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad?

18 And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:

20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21 But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done.

22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre;

23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

24 And certain of them which were with us went to the sepulchre, and found *it* even so as the women had said: but him they saw not.

25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

26 Ought not Christ to have suffered these things, and to enter into his glory?

27 And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself.

28 And they drew nigh unto the village, whither they went: and he made as though he would have gone further.

29 But they constrained him, saying, Abide with us; for it is toward evening,



## LUKE

24: 13-32 (Cont.)

and the day is far spent. And he went in to tarry with them.

30 And it came to pass, as he sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them.

31 And their eyes were opened, and they knew him; and he vanished out of their sight.

32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?

## DIVISION TEN

## SECTION 196

### THE FOURTH POST-RESURRECTION APPEARANCE OF JESUS WAS TO THE ELEVEN IN THE UPPER ROOM IN JERUSALEM

Jerusalem. On the Hebrew night of Monday, March 26, 34 A.D. (30 A.D., Usher), or the Roman evening of Sunday, March 25, 34 A.D. (30 A.D., Usher), 780 U.C.

FOREWORD.—Much that could have been written in the "foreword" of this Section has been made to appear in the "foreword" of the Section immediately preceding this one. The purpose, in mind, was to establish the identity of the companion of Cleopas on the walk to Emmaus. This was possible only by a harmonizing study of what Mark has said about the third and fourth post-resurrection appearance of Jesus, with what Luke has written.

That Peter was the companion of Cleopas appears certain. Some have said that Peter, allowing Cleopas to speak for him, was unlike Peter who was ever ready to speak for himself. These overlook the fact that, if Jesus had appeared to Peter elsewhere that day, he allowed a representative of the eleven to speak for him if they were telling the two, Cleopas and his otherwise unknown companion, who had just entered the upper room. "The Lord has risen indeed and hath appeared unto Simon." Paul is in harmony with Luke when he says, of the risen Christ, "He was seen of Cephas then of the Twelve" (1 Cor. 15: 5). Before the Lord appeared to the eleven that night, Luke makes some one say, "The Lord is risen indeed and hath appeared unto Simon." Peter saw the Lord on the walk to Emmaus, and, though he knew him not, learned all that the prophets had said about Jesus; nor was Peter ever able to forget what he had thus learned.

The women-disciples of Jesus were the only happy people in Jerusalem throughout that wonderful first day of the week, for they alone knew, beyond any doubt, the meaning of the empty sepulchre. Two others, who were out of the city, became happy, at the end of that day, for the risen

Lord had appeared to them. The eleven (this expression was used to designate the apostolic body as a whole, or in a majority, until after the place made vacant by the withdrawal of Judas, had been filled, when they were again spoken of as the twelve), that is, all the apostles except Peter, who had remained in Jerusalem, were in deep gloom of doubt throughout the day. They knew that the women had said that Jesus was risen, and that these women had brought two messages from Jesus to them; but they could not believe them. Even poor John could not believe his own mother, or the mother of Jesus, or Mary Magdalene.

As night came on, nine of the apostles came together to talk, as Jesus had heard Cleopas and Peter talk, about the things that had come to pass in Jerusalem; but no one was with them to quote what the prophets had said about Jesus. Like Peter and Cleopas, they must have been sad as they talked. Only nine were in that upper room for a while. Thomas was not there at any time, that night. Wherever he was he could not have been happy, for he would not believe that Jesus had risen from the dead. After a little while, Cleopas and Peter who had gone to Emmaus, having returned on swifter feet and with lighter hearts, will enter the room all unexpectedly, and will greet them with the declaration: "The Lord has risen indeed and hath appeared unto Simon." If Peter had been the spokesman, he probably, would have said, "Jesus hath appeared unto us." But Cleopas was convinced that the appearance was to Peter, and that he had seen the risen Lord only because he was Peter's companion in travel.

Cleopas attempted to dispel the unbelief

from the hearts of the nine listeners, by telling them all the things that he and Peter had seen, heard and felt, in the way. Cleopas had not finished until the risen Lord, no longer subject to physical laws, stood in their midst and said, "Peace be unto you." He read the faces of the nine doubting apostles and said, "Why are ye troubled?" Then,

to drive away doubt, Jesus showed them his hands and his feet.

John says that this appearance of Jesus was in the evening of the first day of the week. This statement was made in Roman, and not in Hebrew, time. This appearance was in the Hebrew evening of Monday, the second day of the week, but in Roman time it was Sunday evening.

MARK  
16: 13-18

13 And they went and told *it* unto the residue: neither believed they them.

14 Afterward he appeared unto the eleven as they sat at meat, and up-braided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

LUKE  
24: 33-43

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34 Saying, The Lord is risen, indeed, and hath appeared to Simon.

35 And they told what things *were done* in the way, and how he was known of them in breaking of bread.

36 And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace *be* unto you.

37 But they were terrified and affrighted, and supposed that they had seen a spirit.

38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

40 And when he had thus spoken, he shewed them *his* hands and *his* feet.

41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

42 And they gave him a piece of a broiled fish, and of a honeycomb.

43 And he took *it*, and did eat before them.

JOHN  
20: 19-25

19 Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you.

20 And when he had so said, he shewed unto them *his* hands and *his* side. Then were the disciples glad, when they saw the Lord.

21 Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you.

22 And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost:

23 Whosoever sins ye remit, they are remitted unto them; *and* whosoever sins ye retain, they are retained.

24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples, therefore, said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.



## DIVISION TEN

## SECTION 197

# THE FIFTH POST-RESURRECTION APPEARANCE OF JESUS WAS TO THE ELEVEN IN THE UPPER ROOM, THOMAS BEING PRESENT

Jerusalem. Hebrew night of Monday, April 2, 34 A.D. (30 A.D., Usher), 780 U.C. It was Roman Sunday evening, April 1.

FOREWORD.—After Peter and all the other apostles, except Thomas, had seen Jesus in his fourth post-resurrection appearance, it is reasonable to suppose that, rejoicingly, they went to the Jerusalem home of Salome, the mother of John and James, to tell the women that they, too, had seen the risen Lord. The women, of course, believed them and rejoiced that they, too, had been privileged to see him, after his resurrection.

They may, or may not, have found Thomas that night to tell him that they had seen Jesus alive. When they did find Thomas they were not slow to tell him that they had seen the Lord; but he would not believe them. They must have told him all that they had seen and heard in the upper room; that Jesus had shown them his hands and his feet. Peter must have told him how Jesus had appeared to him and Cleopas as they walked toward Emmaus. They may have said to Thomas that Jesus had promised that they all should see him on a certain mountain in Galilee. Thomas finally said to them, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hands into his side, I will not believe." Thomas did not believe that he would ever see Jesus; and, in that state of mind, he would not be disposed to go with the other apostles and disciples into Galilee, to witness his only promised appearance—promised, as to place, but not as to time.

The apostles had been told to go into Galilee and there they should see Jesus. They could not go without Thomas, so they continued their urging him to believe them when they said, "The Lord is risen indeed." Apparently the best they could do was to get Thomas to agree to be with them in that

upper room, probably the one in which Jesus had instituted the Memorial Supper, on the Roman evening of the next Sunday (the Hebrew Monday evening). Their purpose must have been to have Thomas in the same room where they had seen Jesus one week before. They, probably, hoped that, in that room, they might be able to convince him that Jesus had appeared to them. They, it is reasonable to suppose, did not expect to see Jesus until he should appear to them on the mountain in Galilee, but *when?* they did not know, for no date had been fixed.

The eleven sat, that evening, in the upper room with closed doors, probably for fear of the Jews. They must have hoped that some word might be spoken that would convince Thomas that, in deed and in truth, they had seen Jesus alive; and that they might thus induce him to go with them into Galilee, where they knew that he, too, would have the opportunity to see him.

While they were all together, Jesus stood in their midst, no door having turned on its hinges that he might enter. This time his appearance is to Thomas, though all will see and hear him. Having said, "Peace be unto you," Jesus stood before Thomas and invited him to do what he said he must do, before he would believe that Jesus had risen from the dead. The ears and eyes of Thomas convinced him and he needed not to put his finger in the print of the nails, nor to thrust his hand into his side. The answer of Thomas was the outcry, "My Lord and my God!" How gracious the words of Jesus, when he said to Thomas: "Blessed are they that have not seen and yet have believed." That blessing is yours and mine, if we believe that Jesus has risen from the dead.

JOHN

20: 26-31

26 And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you. 27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side; and be not faithless, but believing. 28 And Thomas answered and said unto him, My Lord and my God. 29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: 31 but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

## DIVISION TEN

## SECTION 198

# THE SIXTH POST-RESURRECTION APPEARANCE OF JESUS WAS FIRST AT THE SEA TO SEVEN, AND THEN TO ABOVE FIVE HUNDRED, ON THE MOUNTAIN IN GALILEE

Galilee. Probably Thursday, April 19, 34 A.D. (30 A.D., Usher), 780 U.C. (This is the only doubtful date of any of the Appearances.)

FOREWORD.—During the week between the fourth and fifth post-resurrection appearances of Jesus, it must have become generally known that, at the second appearance, Jesus had asked the women to tell the disciples to go into Galilee and there they should see him. Every disciple, on receiving this information, must have commenced to plan to be one of the company to whom he would appear.

Early in the week, following the fifth appearance, plans must have been perfected for the journey, and word must have been sent in all directions: "Meet us on the Mountain in Galilee, to await the promised appearance of the risen Lord." Everyone must have understood that Jesus had named as the meeting-place the Mount of Beatitudes.

Since all the preceding appearances had been on the Roman first day of the week, the apostles and other disciples must have thought that the next appearance would be also on the first day of the week; and since one week had intervened between the fourth and fifth appearances, they may have thought that the Mountain appearance would be on the coming Sunday. Starting from Jerusalem or any other part of Palestine as late as Wednesday they could arrive at the Mountain before the coming Sunday.

Probably the Eleven were first to arrive, so as to be ready to greet all who might follow them. Many may have journeyed with the Eleven. It was to be a camp-meeting of longer duration than they had expected, and the appearance would be on a day that had not occurred to any of them.

The above five hundred were probably all camping on the mountain before the dawning of Sunday, April 8. When that day began to dawn, strong expectancy must have been in the minds of all, in spite of the fact that only the place, and not the time, of the looked-for appearance had been given. All must have been in a worshipful mood as they waited expectantly through all the hours of daylight, and even far into the night. Disappointment did not dull their determination to remain on the Mountain until Jesus should come. They may have thought that they would have to wait only until the next Sunday, April 15, for the promised appearance; and they must have planned accordingly.

Many, if not all, may have brought with

them the food they would need for several days, a renewal of the food supply not becoming necessary for the week on which they were entering. As Sunday, April 15, dawned, the whole camp must have been active early, and as anxiously expectant as on the preceding Sunday. Again they will pass another first day of the week in disappointment.

They must await, as they probably then thought, until the coming of Sunday, April 22. As they passed into this week of waiting, it must have been reported that the food supply, especially the meat, was running low. They probably had an abundance of bread or could procure it easily and with but little cost in Capernaum.

It occurred to Peter that without cost they could procure all the meat they would need; so he said to a group of the apostles, probably the whole Eleven and other disciples: "I go a fishing." Six others promptly responded that they, too, would go with him. This must have been Wednesday morning, April 18. The seven fishermen, led by Peter, must have gone down to the sea of Galilee, sufficiently early that afternoon to make ready for fishing through the night. This they would not have done if they had thought that the promised appearance would occur on any other week-day than Sunday. Leaving the camp on the Mountain in the middle of the week, they would be able to return before the week could end, with all the fish the waiting people would need. Thus they would be back with the people and be ready for the coming of Jesus on the following Sunday, on which day they must have thought that he would surely come to them.

Philip and Andrew had been left with the people. Four other apostles had remained with them to minister to the people and to encourage them to wait patiently the coming of the next Sunday. Two of the six who had gone with Peter are unnamed, not being apostles, but they were probably men who had learned the trade of fishermen. James and John had grown up in that occupation. Nathanael and Thomas, two other apostles accompanying Peter, may never have learned much about fishing, but they were willing to do the best they could. It has been about two years since Peter, James and John gave up the life of the



fisherman that they might become followers of Jesus, who had promised them that they should become fishers of men. They have not forgotten all they had learned about the habits of fish in the sea of Galilee; hence they had planned to fish by night. This was about the time of the new moon of April, hence the night would be dark. On such a night they may have remembered that they had had their greatest success; but on this night they will have their greatest disappointment, for, after toiling all night, the morning will come without their having caught a single fish in their net.

It may be truthfully said here that when Peter and his fellows left the mountain for the sea, it was only to meet an emergency. They had no thought of resuming their old life as fishermen; but they expected to continue to be fishers of men in the name of Jesus, whom they expected to see soon on the promised Mountain. From Zebedee's servants they may have gotten the boat and the net for their use that night. How long and tedious was the waiting they had for their anticipated catch of fish!

As the daylight of Thursday began to dawn, when they were about ready to return to the shore without reward, they saw in the dim light of the beginning dawn a man standing on the shore, but they knew not that it was Jesus. They ought to have known—they may have supposed—that he was Jesus when they heard him say, "Children, have ye any meat?" When they had answered, "No," he said, "Cast the net on the right side and ye shall find." They did not say, as they had said on another occasion, "We have toiled all night and have caught nothing; nevertheless, at thy word we will cast the net," but without a word of response on this morning they threw the net on the right side, and immediately it enclosed a multitude of fishes. They were then in shallow water and had thought the fishes had gone farther out, and even down to the bottom of the sea, because of the daylight that had come. John knew that the catch was a miracle, and, turning to Peter, he said, "It is the Lord." No wonder Peter threw his fisher's coat about him, jumped into the sea and waded to the shore; but the wonder is that John did not do the same. John remained in the boat to help bring the great draught of fishes to the shore, remembering that the people on the Mountain needed them.

We know not what greeting Peter got when he came to the shore ahead of the others. It appears that he was so absorbed in looking at Jesus, whom he now sees for the fourth time since his resurrection, that he had not observed the preparation that Jesus had already made for breakfasting

them. As soon as the others had brought the boat to the shore, they saw the fire, the fishes that had never been in the sea being prepared for them, and the bread also of miraculous production. But Jesus said, "Bring of the fish which ye have caught." It was only after Peter had helped to draw the net to the land, and after he and the others had counted the fishes, that Jesus said to them, "Come and dine." That morning meal, miraculously supplied, seems to have been eaten in silence, though all knew that it was the Lord.

As soon as they had finished eating, Jesus, while looking at Simon, brought from him three confessions of his love for him, corresponding to his three denials that he ever knew him. Then Jesus, after revealing to Peter what awaited him in his old age, said unto him, "Follow me."

Jesus then began a journey to some place, for Peter, looking back, saw John following them. Where was Jesus going? The only reasonable answer is that he was going from the seashore, where this, his sixth appearance, began, to the Mountain where it would end, among the people who had been waiting for his only promised appearance. This journey of Jesus was short, and his closest companions on this walk were Peter and John. As they ascended the Mountain slope, bearing no burden, the five others followed them with the one hundred and fifty-three great fishes they had caught.

The people on the Mountain were expecting the seven fishermen to return. It may have been Andrew and Philip who first saw the two groups of men ascending. In the advance group there were three; while behind them there was another group composed of five men, who they could see were carrying a burden on their shoulders. Only seven went down the Mountain to the sea, but eight are returning. They must have begun to wonder, "Who is the eighth?" As the three in front came nearer, it may have been Andrew who cried out first: "The Lord is coming." As the people came towards the one who had made the unexpected out-cry, they, too, saw that it was Jesus approaching them, with Peter and John as his companions. They doubtless repeated the words they had just heard: "Jesus is coming," until all had heard the news.

What a spirit of reverence and awe must have come over the more than five hundred! They all worshiped Jesus, who then spoke to them only a few words, but mighty and commanding. Jesus first said the mighty words: "All power is given unto me in heaven and earth." These words having been spoken, then Jesus gave his commission, his marching orders, to his disciples, not only to those on the Mountain, but also

to all who should ever become his disciples: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." Then came the promise, "I am with you always, even unto the end of the world." Under this command, and under the spell of his promise, they must have closed their eyes in reverence, and before they opened their eyes, Jesus must have vanished, thus ending the sixth appearance, which began at the seashore. The announced meeting-place had touched only the Mountain, and not the seashore.

Once before, Jesus had given his commission; and he will repeat it again to the Eleven, on the morning of his ascension to the Father.

One need not worry about the question, "Did Jesus not make unrecorded appearances between his resurrection and his ascension?" It is clearly stated that this, the sixth appearance, was the *third* to his disciples, meaning his apostles. Two of the three other appearances were to the women, and the other one appearance was to Peter and Cleopas on their walk to Emmaus.

The apostles may have hoped that they would see Jesus again, but no promise to that effect had been given them. At the end of two weeks they will be in Jerusalem and

will see him in his seventh and last appearance.

Who were on the Mountain to witness the only promised appearance of Jesus? The Bethany family must have been there; Cleopas and his wife must have been present; Jairus, with his wife and daughter, could not have failed to be present. The Gadarene demoniac must have been one of the five hundred; Joseph and Nicodemus, now no longer members of the Sanhedrin, may have gone to that Galilean Mountain to see Jesus alive, whose dead body they had buried. Zacchaeus, the four blind men who had been given sight near Jericho; Simon the leper, and the eleven other lepers, must have gone thither to see Jesus. The nobleman and his son, and Peter's wife's mother must have been there. Counting every one mentioned in the gospel records, whether by name or only by incident, the number would be short of five hundred, so there must have been many there of whom nothing has been written. Of course, the eleven apostles were there; also the women who had been so faithful in their ministry to Jesus. And the boy whose bread and fishes had been made to feed the five thousand could not have been contentedly absent.

After Jesus had ended his sixth appearance, the large number of disciples may have lingered several days to talk about what they had seen and heard, until they had consumed the fishes that had just been caught.

## THE FIRST PART OF THE GALILEAN APPEARANCE

JOHN

21: 1-25

After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he *himself*.

2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

4 But when the morning was now come, Jesus stood on the shore; but the disciples knew not that it was Jesus.

5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore that disciple whom Jesus



## JOHN

21: 1-25 (Cont.)

loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him*, (for he was naked,) and did cast himself into the sea.

8 And the other disciples came in a little ship, (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10 Jesus saith unto them, Bring of the fish which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, a hundred and fifty and three: and for all there were so many, yet was not the net broken.

12 Jesus saith unto them, Come *and* dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

15 ¶So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16 He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

17 He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him Feed my Sheep.

18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not.

19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

20 Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

## JOHN

21: 1-25 (Cont.)

21 Peter seeing him saith to Jesus, Lord, and what *shall* this man *do*?

22 Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou me.

23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what *is that* to thee?

24 This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

25 And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

## THE SECOND PART OF THE GALILEAN APPEARANCE

See also what Paul has said in 1 Corinthians 15: 6

## MATTHEW

28: 16-20

16 ¶Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

17 And when they saw him, they worshipped him: but some doubted.

18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19 ¶Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen.

## DIVISION TEN

## SECTION 199

# THE SEVENTH POST-RESURRECTION APPEARANCE OF JESUS WAS FIRST TO JAMES AND THEN TO ALL THE APOSTLES (1 CORINTHIANS 15: 7)

Jerusalem. Thursday, May 3, 34 A.D. (30 A.D., Usher), 780 U.C.

FOREWORD.—If the sixth appearance was on Thursday, April 19, it was exactly two weeks before the seventh and last appearance of Jesus. This appearance was on the day of the ascension of Jesus to the Father, which was Thursday, May 3, the fortieth day after his resurrection. This date was the Hebrew anniversary of the Smitten Rock.

From the hour when Jesus ended his appearance on the Mountain, there is no rec-

ord of the acts or words of the Eleven, until they come to Jerusalem, for what? They know not, for Jesus had not told them that they would see him until his promised Second Coming, when the angels would be with him. Nor can it be known where Jesus was in this interval.

Nothing is recorded concerning the probable sojourn of the Eleven, and the many other disciples on the Mountain after Je-



sus had appeared to them there, as he had promised. They probably did not depart immediately for two reasons: first, they had food in abundance for a few days, for the one hundred and fifty-three fishes were large; secondly, they naturally would wish to be together for awhile to converse one with another about the things that they had heard and seen on that Thursday morning. Some who had been healed of diseases and those who had had sight and hearing given them, may have expressed to others the joy that Jesus had given them in the exercise of his miraculous power.

As the Eleven leave the Mountain, and the other disciples begin their return trip home, they all carry with them the joyous recollection of the Mountain appearance of Jesus, to some of whom it began at the seashore.

The Eleven acted better than they knew, for they went from the Mountain in Galilee to the city of Jerusalem, arriving a day or maybe a few days before Thursday, May 3. It was a most natural thing for them to visit the Upper Room, where Jesus had eaten the Passover with them, and had instituted the Memorial Supper; and where he had twice appeared to them after his resurrection. They may have met there every day, from their arrival to the meeting on the morning of Thursday, May 3.

They may have discussed the possibility of another appearance of Jesus. At one of these meetings it would appear that they may have discussed the probability that Jesus, now risen from the dead never to die again, might establish his earthly kingdom at once. One of them may have been delegated to ask Jesus, should he appear again to them, "Wilt thou, at this time, restore again the kingdom to Israel?" When Jesus did appear to them, in that Upper Room, Thursday morning, May 3, this very question was asked him (Acts 1: 6).

At a meeting on Wednesday, they must have agreed to come again to that room Thursday morning, May 3, not knowing that Jesus would meet them there. Before the hour agreed upon for their meeting, James must have entered the room alone, but he was not alone long, for Jesus appeared to him. Of this Paul speaks when he says:

"After that he was seen of James, and then of all the apostles" (1 Cor. 15: 7). In that personal interview, we know not what the risen Lord said to James; but we do know that James was the first of the apostles to be called to heaven to occupy the mansion which Jesus would have ready for him. May not Jesus have talked to James about this change which would soon be his?

Whatever the length of this appearance to James, it must have been ended by the entering of the ten others into the room. Before entering, they may have wondered, "Where is James?" However much they may have been astonished at finding that James had preceded them, they must have been more astonished at seeing Jesus with him. This seventh appearance of Jesus, beginning in the Upper Room in Jerusalem, first to James then to all the apostles (1 Cor. 15: 7), will end on the Eastern slope of the Mount of Olives. At the six other appearances, no one saw Jesus disappear. At the end of this seventh appearance they will see him ascend to the Father. This will be discussed in the next Section (200).

Only Luke writes about the last post-resurrection appearance of Jesus, and that very briefly, in his gospel. Luke writes more fully in the Acts. Luke, in Acts 1: 4-8, makes the following record of the Jerusalem part of the seventh appearance of Jesus, supposedly in the Upper Room.

4. And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.

5. For John truly baptized with water: but ye shall be baptized with the Holy Ghost not many days hence.

6. When they therefore were come together, they asked of him, saying, Lord, wilt thou, at this time, restore again the kingdom to Israel?

7. And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

8. But ye shall receive power, after that the Holy Ghost is come upon you: And ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

## LUKE

24: 44-49

44 And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me. 45 Then opened he their understanding, that they might understand the Scriptures, 46 and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: 47 and that repentance and remission of sins should be preached in his

name among all nations, beginning at Jerusalem. 48 And ye are witnesses of these things.

49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

## DIVISION TEN

## SECTION 200

## THE ASCENSION OF JESUS ON THE FORTIETH DAY AFTER HIS RESURRECTION

Near Bethany. Thursday morning, May 3, 34 A.D. (30 A.D., Usher), 780 U.C.

FOREWORD.—Before leaving the upper room, Jesus gave to the eleven a clearer understanding of what Moses and the prophets had written about him; and what had been said concerning him in the Psalms. Thus Jesus taught them again that, if he had not died and had not been resurrected, there could have been no remission of sins. Then he told them again that the gospel of his death and resurrection must be preached among all nations beginning at Jerusalem.

After telling the eleven that they must tarry in Jerusalem until they be endued with power from on high, Jesus must have said to them, "Come and go with me to Bethany."

At other times they had gone the same way. In the several other walks they had taken with Jesus before his crucifixion, he had taught them. Apparently there was silence as they were taking this last journey. As they passed Gethsemane, Jesus seems to have spoken no word about his agony there. As they ascended the western slope of the mountain, there is no record that he looked back toward Jerusalem, that he might speak words of sorrow concerning the certain doom that was soon to overtake her. Passing over the brow of Olivet they came in sight of Bethany. And when they were over against Bethany; that is, near by the place in which was the home where he had often lodged, Jesus stood still and, with his hands lifted up, he blessed the eleven who were standing around him. While he blessed them he was parted from them, and was carried up into heaven.

Jesus might have led the eleven to Calvary, and, from the spot where his cross had been planted, he could have ascended to the Father. Jesus might have gone to the tomb, in which he had lain for three days and three nights, and from the place where he had revealed himself to Mary Magdalene, he could have gone back to the Father. Jesus could have led the eleven into the Temple court and from the place where he sat, over against the treasury, when he saw the poor widow cast in all her living, he could have been parted from them and taken up into heaven. The seventh post-resurrection appearance of Jesus could have ended in the doorway of that upper room. After he had said to the eleven, "Ye

are my witnesses," he could have ascended to the Father, and the Galileans could have watched him as he went away.

Jesus chose the mountainside, near Bethany, as the place of all places from which to make his ascent to the Father. It can not be sinful to imagine that Jesus wanted Mary and Martha and Lazarus to see him ascend. Mary may have gone into the yard, as Jesus and the eleven came over the brow of Olivet, just as she had often done before. She may have run back into the house to tell those that were within, "Jesus is coming to us again." Is it too much to suppose that Mary Magdalene, Mary the mother of Jesus, and Salome may have been guests in the Bethany home at that time? Joseph and Nicodemus may have gone, that morning, to visit Lazarus. All who were in that home, when they learned that Jesus was coming, must have gone out into the yard to welcome him. If they were there, they must have been surprised when they saw Jesus and his companions stop. Looking at him as he lifted up his hands, and, probably, hearing his words of blessing, they could not have failed to see Jesus as he began to rise from the earth. With the Galileans, they must have watched him as he went higher and higher, until the clouds received him out of their sight. They were, probably, near enough to see the two men in white—angels in the form of men—as they stood with the eleven; and they may have heard their words: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

Only two of the gospel writers, Mark and Luke, have written about the ascension of Jesus; and each of these has given only a brief description of this wondrous event, in his respective gospel. Luke has written more fully of the ascension in Acts 1: 9-11, as will be quoted near the end of this foreword.

During the ministry of Jesus, he spoke at least fifteen times of his ascension to the Father; and almost as often he has given, with these declarations, an expressed, or implied, promise of his Second Coming. THESE ARE THE WORDS OF JESUS.

1. "I go to prepare a place for you; and,



if I go and prepare a place for you, I will come again and receive you unto myself, that, where I am, ye may be also (John 14: 1, 2).

2. I will not leave you comfortless; I will come to you (John 14: 18).

3. What and if ye shall see the Son of man ascend up where he was before? (John 6: 62).

4. Yet a little while I am with you and then I go unto him that sent me (John 7: 33).

5. I go unto my Father (John 14: 12).

6. Ye have heard how I said unto you, I go away and come again unto you. If ye loved me, ye would rejoice because I said I go unto my Father (John 14: 28).

7. And now I have told you before it come to pass, that, when it is come to pass ye might believe (John 14: 29).

8. Now I go my way to him that sent me (John 16: 5).

9. Nevertheless I tell you the truth: It is expedient for you that I go away; for, if I go not away, the Comforter will not come unto you; but if I depart I will send him unto you (John 16: 7).

Then Jesus tells his apostles what the coming of the Holy Spirit will mean to them (John 16: 8-14).

10. I leave the world and go unto my Father (John 16: 28).

11. For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works (Matthew 16: 27). The coming-again implies the ascension of Jesus.

12. Hereafter shall the Son of man sit on the right hand of the power of God (Luke 22: 69).

13. Ought not Christ to have suffered these things and to enter into his glory? (Luke 24: 26).

14. Of righteousness, because I go to my Father, and ye see me no more (John 16: 10).

15. When the Son of man cometh in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory (Matthew 25: 31).

#### WHAT OTHER NEW TESTAMENT WRITERS HAVE SAID ABOUT THE ASCENSION, USING THEIR OWN WORDS.

16. Luke says Whom the heavens must receive until the time of restitution of all things (Acts 3: 21).

17. Luke says: But he (Stephen), being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus on the right hand of God; and he said, Behold I see the heavens opened

and the Son of man standing on the right hand of God (Acts 7: 55, 56).

18. Luke says: And they stoned Stephen, calling upon God, and saying, Lord Jesus receive my spirit (Acts 7: 59).

19. Luke says of Paul: And as he journeyed, he came near to Damascus; and suddenly there shined round about him, a light from heaven: and he fell to the earth and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest (Acts 9: 3-5).

20. Luke says, quoting Peter: This Jesus hath God raised up, whereof we are all witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye see and hear (Acts 2: 32, 33).

21. John says: Even so come Lord Jesus (Rev. 22: 20). This shows that John knew that Jesus had gone away. He saw him ascend and heard the men in white—the angels—say, He shall come again, in like manner, as ye have seen him go into heaven.

22. John says: The Holy Ghost was not yet given; because Jesus was not yet glorified (John 7: 39).

23. Peter says: Who has gone into heaven and is on the right hand of God; angels and authorities and powers being subject unto him (1 Peter 3: 22).

24. Paul says: When he ascended on high he led captivity captive and gave gifts unto men (Eph. 4: 8).

25. Paul says: And without controversy, great is the mystery of Godliness; God was made manifest in the flesh; justified in the Spirit; seen of angels; preached unto the Gentiles; believed on in the world; received up into glory (1 Tim. 3: 16).

26. Paul says: When he had, by himself, purged our sins, sat down on the right hand of Majesty on high (Heb. 1: 3).

27. Paul says: We have a great High Priest that is passed into the heavens, Jesus the Son of God (Heb. 4: 14).

28. Paul says: For Christ is not entered into the holy place, made with hands, which is the figure of the true; but into heaven itself, now to appear in the presence of God for us (Heb. 9: 24).

29. Paul says: It is Christ that died, yea rather, that is risen from the dead, Who is even at the right hand of God, Who also maketh intercession for us (Romans 8: 34).

30. Paul says: He that descended is the same that also ascended (Eph. 4: 10).

31. Paul says: Christ sitteth on the right hand of God (Col. 3: 1).

32. Paul says: Wherefore God hath highly

exalted him, and given him a name which is above every name (Phil. 2: 9).

33. Luke, more fully than in his gospel, says: And when he had spoken these things, while they beheld, he was taken up: and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven (Acts 1: 9-11).

That Jesus ascended to the Father on Thursday, May 3, 34 A.D. (30 A.D., Usher), the fortieth day after his resurrection, which, that year, was the anniversary of the Smitten Rock, needs no further proof than has been given in the thirty-three quotations. Jesus, at the right hand of God, is the Mediator for men with the Father. The Holy Spirit came ten days later as Mediator for the Father with men. As Jesus pleads with the Father for us, so the Holy Spirit pleads with us, for the Father. What wonderful provision for the salvation of the world has been made by the Triune God!

The records of the ascension of Jesus, as given, in this foreword, have often included the promise of the Second Coming of Jesus. The promises of his Second Coming are many; and they are comforting to all who trust him for salvation. Much has been said and written about the Second Coming of Jesus, and about the Millennium which, according to some, may immediately follow his coming again, but, according to others, may precede that wonderful hour. The premillennialists, probably, have the advantage in the argument.

Not much that is new has been said, in recent years, on the Second Coming of Jesus. The one new thought will be stated in the paragraphs that follow.

J. H. Osment, an invalid of more than twenty years, residing near Mount Juliet, Tenn., has been through all these years an earnest student of the Bible, as a whole, but especially of the four gospels. Sitting in his rolling chair, with his Bible in his lap, it has been his daily delight to read the inspired Word, and to meditate prayerfully on what he had read. He observed how the life of Jesus had been interwoven with sacred places and sacred dates, anniversaries of important events in the history of Israel. In all his studies he had not noticed that any event in the earthly life of Jesus had been related to a Hebrew Jubilee year. Being a firm believer in the Second Coming of Jesus, this thought occurred to him: "May it not be that the Second Coming of Jesus will be in a Jubilee year?" He thought he could

see the beauty of his return to the earth in such a year, to establish his reign of a thousand years, which would cover twenty Jubilee periods. Thus impressed, Mr. Osment tried to find, if it were possible, some method by which the Gregorian year that would be concurrent with the Hebrew Jubilee year might be known. He wrote to Rabbis, Christian Hebrew Scholars, scientists, and others, for help, but could get none. His letters showed clearly that he was an earnest enquirer after the truth. His question was: "Is it possible, by any kind of calculation, to find what year of Gregorian time would be concurrent with a Hebrew Jubilee year?" The answers all can be expressed in one word, "Impossible."

After losing hope that he could ever get a correct affirmative answer to his question, he read, in a religious paper, that the Ancient Hebrew Calendar had been reproduced, and that Hebrew dates, and all that was beautiful and useful in that calendar, had been translated into both the Julian and Gregorian calendars. This revived his hope and he lost no time in renewing his enquiry. He soon received this reply: "The years 42 and 92, of every century, are concurrent with the Hebrew Jubilee years projected down through the past nineteen centuries, into the present, and through future centuries, of the Christian era." These are Usher years, but in correct chronology, they would be, respectively, 46 and 96, whether in the first century, or in the twentieth, or in any other century, of the Christian era.

When Mr. Osment had received this information, and had been shown how his problem had been solved, he was compelled, by his knowledge of the New Testament, to say: "But we cannot know in what century Jesus may come again, even if it is in the plan and purpose of the Father that he shall come in a Jubilee year."

There is beauty in the thought that the millennial reign of Jesus may begin in a Jubilee year and continue through twenty Jubilee periods. The day and the hour of the Second Coming of Jesus were hidden in the bosom of the Father; but Jesus, when in this world, may have known that it would be in a Jubilee year. Since the exact year, the day and the hour of the Second Coming of Jesus cannot be known by man, it should be the purpose of all men to heed the injunction: "Be ye also ready, for in such an hour as ye think not the Son of man cometh."

The closing statement of this foreword concerning the Ascension of Jesus, and the certainty of his return, may be this: The earthly life of Jesus did not include a Jubilee year. The Jubilee preceding the birth of Jesus in 4 B.C., was 7 B.C.; and the



Jubilee following his crucifixion, resurrection and ascension was 42 A.D. In correct chronology these Jubilee years would be, respectively 3 B.C., and 46 A.D. In the same way the 4 B.C. (Usher), of his birth would become the "Inter-Era" year.

The first year of the Jubilee period in which Jesus lived was 3 B.C. (7 B.C., Usher),

MARK  
16: 19, 20

19 ¶So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

20 And they went forth, and preached every where, the Lord working with *them*, and confirming the word with signs following. Amen.

and the last year, itself a Jubilee year, was 46 A.D. (42 A.D., Usher). Between the two eras, of correct chronology, stands the Inter-Era year, the mathematical symbol being O; but it must be counted as one of this group of fifty years (3 in one era, 46 in the other and 1 between=50 years).

LUKE  
24: 50-53

50 ¶And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

52 And they worshipped him, and returned to Jerusalem with great joy:

53 And were continually in the temple, praising and blessing God. Amen.

## DIVISION TEN

## SECTION 201

THE ELEVEN APOSTLES AND ONE HUNDRED AND NINE OTHER DISCIPLES, MARY THE MOTHER OF JESUS BEING ONE OF THE NUMBER, ELECT MATTHIAS TO THE APOSTLESHIP

Jerusalem. Between the Ascension of Jesus, Thursday, May 3, and Pentecost, Sunday, May 13, 34 A.D. (30 A.D., Usher), 780 U.C.

FOREWORD.—The Harmony of the gospels ended with the preceding Section; but there still remain ten days of the fourth group of fifty-three days with Jesus—from the Passover when Jesus was crucified to Pentecost when the Holy Spirit was given. One of the gospel writers, Luke, tells, in Acts of the Apostles, all we know of the ten days from the day of the Ascension to the day of Pentecost.

Jesus, on the day of his Ascension, told the eleven to remain in Jerusalem until they should be endued with power from on high. He did not tell them how long they must wait for this enduement; but they knew that his promise to send the Holy Spirit, not many days hence, would be fulfilled. They may have been in daily expectation, for they *continued* with one accord in prayer and supplication.

The women were with them, but the only one mentioned by name was Mary the mother of Jesus. She is with them, not as an object of worship, but as one of the worshipers. She joined them in their prayers and supplications throughout the days of waiting-expectancy.

If "The other Mary" of Matthew 27: 61 and 28: 1; and if the Mary the mother of James and Joses, of Matthew 27: 56, of Mark 15: 40, and 47, and 16: 1, and of Luke 24: 10, was not the mother of Jesus,

then she is mentioned only one time after she had gone to the Jerusalem home of John to be cared for by him. That one mention is in Acts 1: 14, where it is clearly shown that she was a worshiper and not an object of worship.

But who was "the other Mary"? and who was "Mary the mother of James and Joses"? Are these questions not answered clearly in Matthew 13: 55? which reads: "Is not this the carpenter's Son? is not his mother called Mary? and his brethren James, and Joses, and Simon, and Judas?"

It appears to have been a custom of the Jews to speak of a mother as the mother of a living, and not a dead, son. In Matthew 27: 56, Jesus was dead on the cross. Among the women beholding him was Mary the mother of James and Joses, living sons. Mark, in 15: 40, speaks of the same group of women beholding, from afar, the dead Jesus on the cross, two women who, having drawn nearer, were watching the burial of Jesus, in the darkness of the night, and names them, Mary Magdalene and "the other Mary," unquestionably the one mentioned, in 27: 56, as the mother of James and Joses. Matthew, in 28: 1, speaks of the two women who, in the end of the Sabbath (the weekly), came to see the sepulchre, naming them as before, Mary Magdalene and "the other Mary."

Mark, in 15: 47, speaks of the two women who watched the burial, one of them being Mary the mother of James, a living son, the other being Mary Magdalene. Then, in chapter 16: 1, Mark speaks of the three women, who, after the weekly Sabbath had ended, bought spices that they might anoint the body of Jesus early the next morning. These three he names: Mary Magdalene, Salome, and Mary the mother of James, a living son. Luke, in 24: 10, speaks of the women who went to the disciples to deliver to them the information that Jesus had risen from the dead. Among these women, Luke mentions the name of Mary the mother of James, a living son; but the Son that was dead is alive again. The next time Luke mentions her (Acts 1: 14) she is Mary the mother of Jesus, alive for evermore. The mother of Jesus was the mother of James and James (Matthew 13: 55), and the mother of James and James was "the other Mary" who, with Mary Magdalene, watched the burial of Jesus, and visited his sepulchre at the end of the weekly Sabbath (Matthew 27: 61 and 28: 1).

The record in Matthew 13: 55 clearly shows that sons and daughters were born to Mary and Joseph, after she had given birth to Jesus the immaculate Son of God. Mary's sons of human conception were the four named in that verse, while the names and the number of daughters have been omitted. Of these there must have been two or more (Matthew 13: 56). In Matthew 1: 25, Jesus is called the first-born Son of Mary. In Luke 2: 7, it is stated, concerning the birth of Jesus in Bethlehem: "And she brought forth her first-born Son." These two records are in agreement with Matthew 13: 55, 56, that, after the birth of Jesus, children were born to Mary and Joseph. The expression "first-born" implies that others were born later.

Again in Matthew's genealogy of Jesus, it is said of each father than he begat the next in line, as "Abraham begat Isaac," and so on, from verse 2 to verse 15 of chapter 1. Verse 16 reads: "And Jacob *begat* Joseph, the husband of Mary, *of whom* was born Jesus, Who was called Christ." The Greek word translated *of whom*, in this verse, is in the feminine gender, showing that the mother of

Jesus was a virgin. The prophet Isaiah had said that, "A virgin shall be with child and shall bring forth a Son" (Isaiah 7: 14, quoted in Matthew 1: 23).

After this digression concerning Mary the mother of Jesus, who was one of the company of one hundred and twenty who assembled daily for prayer and supplication to him who had been taken from them up into heaven, another look may now be taken at the assembly as a whole. They assembled daily wondering, each day, if the promised endowment of the Holy Spirit would come upon them. Jesus had said, "Not many days hence." The desire for, and expectation of, the fulfillment of the promise of Jesus, must have increased in intensity every day. They may have believed that the Holy Spirit would come in the forenoon, not far from the hour corresponding with the hour of the ascension. The daily hour for disbanding has not been given in the record, but it was, probably, early in the afternoon.

On one of these days of watching and waiting, and, probably, just before the hour of adjournment, Peter must have remembered that, on the walk to Emmaus, Jesus had quoted the Psalms concerning Judas: "Let his habitation be desolate, and let no man dwell therein; and his bishoprick let another take" (Acts 1: 20). Peter's interpretation of this prophecy, whether quoted to him by Jesus or not, was to the effect that the one hundred and twenty had resting on them the privilege and duty of selecting some one to take the place of Judas. Of their number they found two, Joseph and Matthias, who could qualify as witnesses, for Jesus, of his resurrection. They could also witness for Jesus for the three years of his ministry, from the time he was baptized by John to the time when he ascended. No other one of that assembly was qualified with the power thus to witness for Jesus. Being in agreement that one of these two should be chosen as the twelfth apostle, they prayed the ascended Lord to guide them in the selection of the one whom he had chosen. If the mind of Jesus guided them, every one of the one hundred and twenty votes must have been cast for Matthais, for he was chosen to be numbered with the eleven.

#### ACTS 1: 12-26

12 Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey. 13 And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son* of Alpheus, and Simon Zelotes, and Judas *the brother* of James. 14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.



15 And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about a hundred and twenty,) 16 Men *and* brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. 17 For he was numbered with us, and had obtained part of this ministry. 18 Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. 19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called, in their proper tongue, *Aceldama*, that is to say, The field of blood. 20 For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and, His bishoprick let another take. 21 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, 22 beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. 23 And they appointed two, Joseph called *Barsabas*, who was surnamed *Justus*, and *Matthias*. 24 And they prayed, and said, Thou, Lord, which knowest the hearts of all *men*, shew whether of these two thou hast chosen, 25 that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. 26 And they gave forth their lots; and the lot fell upon *Matthias*; and he was numbered with the eleven apostles.

## DIVISION TEN

## SECTION 202

## WHEN PENTECOST WAS FULLY COME, THE HOLY SPIRIT CAME, AS PROMISED BY JESUS

Jerusalem. Sunday morning, May 13, 34 A.D. (30 A.D., Usher), 780 U.C., the anniversary of the oral delivery of the law.

FOREWORD.—Since Jesus, after his resurrection, had appeared five times on the first day of the week, and twice on Thursday, the seventh appearance ending with his ascension, on Thursday, the disciples must have been in doubt as to the week-day when the Holy Spirit might be given; but they knew that it would be “not many days hence.” To them “not-many-days-hence” might end on Sunday, May 6; or it might end on Thursday, May 10; or it might end on any intervening day. The record shows that the waiting-period did end on Sunday morning, May 13. This was the day of Pentecost, the anniversary, that year, of the oral delivery of the law. Jesus had not told them that they would be endued with power from on high on the coming day of Pentecost; but as the days came and went they were becoming better and better prepared, through one-accordment, and prayer, and supplication, for the power that was sure to come. Very early in the morning of Sunday, May 13, for the day of Pentecost was fully come at sunrise, the twelve came together, in the assembly room to which they had grown accustomed, doubtless the room in which the Passover had been eaten, and where Jesus had instituted the Memorial Supper. The place, and the circumstances associated with it, and the sacredness of the day on which they were entering, were all favorable for reverence and devotion. It is not so stated, but we know that, while they were all in one

place and with one accord, they must have prayed and supplicated more earnestly that morning than on any other day since Jesus ascended. The atmosphere must have been surcharged with the quiet influence of the Spirit, preceding the manifestation of his power.

As hinted at above, it is probable that the apostles only were in the upper room, “when suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting.” If they were the only occupants of the room, at that hour, then there were twelve cloven tongues like as of fire, one for each of the Twelve; and they only were given the power to speak with tongues, as the Spirit gave them utterance.

These are some of the reasons for thinking that the gift of tongues was bestowed only on the Twelve:

(1) Behold are not all these that speak Galileans? (Acts 2: 7). The original Twelve were all Galileans except Judas. *Matthias*, the recently-elected apostle, was, probably, a Galilean.

(2) Others mocking said, these *men* are full of new wine. But Peter, standing up with the *Eleven*, lifted up his voice, and said unto them, Ye men of Judea and all ye that dwell in Jerusalem, be this known unto you and hearken to my words: for these are not drunken as ye suppose, seeing it is but the third hour of the day (Acts 2:



13-15). It was a custom of the Jews neither to eat nor drink anything on feast-days, before the third hour (9 a.m.). Peter, and the Eleven standing by him, must have been the men who had been accused of being full of new wine.

(3) Now when they heard this, they were pricked to the heart and said unto *Peter and the rest of the apostles*, Men and brethren, what shall we do? (Acts 2: 37). That question must have been asked by twelve groups of people, in their own language, each group directing their question to that apostle whom they had heard speak about Jesus, the crucified, the buried, the risen and the ascended Jesus, in the tongue in which they were born. Each apostle must have translated, into a language he had never studied, the answer which Peter gave in verse 38.

(4) There are fourteen countries mentioned as being representd in Jerusalem, by either born-Jews or proselyte-Jews, devout men, in attendance on the ceremonies of Pentecost. It is probable that two countries composing one group spoke a common language; and that two other countries composing another group spoke a common language. If

so all heard the gospel in their own tongue. If this be true then each apostle must have been given only one strange language in which to speak. Peter, probably, spoke in the language known to the Eleven others, and these, probably, were interpreters of what they heard Peter speak. The strength and accuracy of what Peter said must have come from what he heard Jesus say on the walk to Emmaus.

Luke has given only a small part of what must have been said by Peter, and the other Apostles, on the day of Pentecost. The three thousand who repented, and believed, and were baptized, on that day of Pentecost, were, probably, only a very small part of all who heard the Apostles. Since the upper room could not have accommodated the multitude of people who were drawn to the Apostles, it appears certain that they did not remain long in it, but coming out, they, probably, went to the temple area, the people following them, each different group getting close to that one of the Apostles whom they could understand.

Now let the record of that day speak for itself.

#### ACTS 2: 1-41

And when the day of Pentecost was fully come, they were all with one accord in one place. 2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. 3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. 4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. 5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. 6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. 7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans? 8 And how hear we every man in our own tongue, wherein we were born? 9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, 10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, 11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. 12 And they were all amazed, and were in doubt, saying one to another, What meaneth this? 13 Others mocking said, These men are full of new wine.

14 But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all *ye* that dwell at Jerusalem, be this known unto you, and hearken to my words: 15 for these are not drunken, as ye suppose, seeing it is *but* the third hour of the day. 16 But this is that which was spoken by the prophet Joel; 17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: 18 and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: 19 and I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: 20 the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: 21 and it shall come to pass, *that* whosoever shall call on the name of the Lord shall be saved. 22 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: 23 him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: 24 whom God hath raised up, having loosed the pains of death: because it was



not possible that he should be holden of it. 25 For David speaketh concerning him, I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved: 26 therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: 27 because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. 28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. 29 Men *and* brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. 30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; 31 he, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. 32 This Jesus hath God raised up, whereof we all are witnesses. 33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. 34 For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, 35 until I make thy foes thy footstool. 36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

37 Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do? 38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. 39 For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call. 40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

41 Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.





SUPPLEMENT  
TO  
The Time-and-Place Harmony  
of the Gospels

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The Most Wonderful Group of Fifty-Seven Days in  
All the Years of Time

FRAGMENTARY CALENDARS OF THE MOST WONDERFUL  
GROUP OF FIFTY-SEVEN DAYS IN ALL THE YEARS  
OF ALL TIME

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NUMBER ONE, 1443 B.C. (1447 B.C., USHER)

This shows the fifty-seven days of the Exodus, from the Choosing of the Lamb to the Oral Delivery of the Law.

NUMBER TWO, 13 A.D. (9 A.D., USHER)

This shows the same group of fifty-seven days, in the year when Jesus was Confirmed in the Temple, at the age of twelve years.

NUMBER THREE, 31 A.D. (27 A.D., USHER)

This shows the same group of fifty-seven days, in the year that Jesus was Baptized.

NUMBER FOUR, 32 A.D. (28 A.D., USHER)

This shows the same group of fifty-seven days, in the year that Jesus chose His Apostles, and preached the Sermon on the Mount.

NUMBER FIVE, 33 A.D. (29 A.D., USHER)

This shows the same group of fifty-seven days, in the year when Jesus was Transfigured.

NUMBER SIX, 34 A.D. (30 A.D., USHER)

This shows the same group of fifty-seven days, in the year that Jesus was Crucified.



## DESCRIPTIVE OF CALENDAR FOR 1443 B.C. (1447 B.C., USHER)

The reproduction of the ancient Hebrew calendar and the translation of its dates, into terms of the Julian calendar, made possible the construction of this group of six fragmentary calendars. For this study the reader is referred to the author's forthcoming book, "*Cycles of Time and Seasons*."

In the study of these six groups of fifty-seven days it will be noticed that the Hebrew dates of the Passover, and other related events, are fixed dates; but that the week-days and Julian dates are variable. The week-days of the anniversaries of the great events occurring in the first fifty-seven days of the Exodus run in short cycles of seven years, those of the Passover anniversaries being *Monday, Friday, Tuesday, Saturday, Wednesday, Sunday and Thursday*.

The relationship, but not always the order, of the week-days of the anniversaries of the other events, is maintained throughout, *Wednesday always standing between Saturday and Sunday*.

The long Passover cycles of twenty-eight years have been revealed only through the translation of the ancient Hebrew calendar into the Julian. This translation shows that the Julian Passover anniversaries, through every long cycle of twenty-eight years, occur on dates between March 14 and April 17, no two Passovers occurring on any one given date. These Julian dates would correspond with the Gregorian dates of March 28 and May 1.

From the beginning of time to the Exodus, this group of fifty-seven days included the interval from the barley and flax harvest, which occurred in the week from Nisan 10 to 17, and the wheat and rye harvest which occurred in the few days preceding and following Sivan 7.

The God who ordered the seasons ordained the Passover and inspired the ancient Hebrew calendar, a seasonal calendar, and not either a lunar or a solar calendar.

In calendar Number One, the lamb, for the first Passover, was chosen on *Sunday*, Nisan 10—April 13, 1443 B.C. (1447 B.C., Usher).

The Passover was eaten on *Thursday*, Nisan 14—April 17.

The Dry Crossing of the Red Sea was on *Sunday*, Nisan 17—April 20.

The Manna was first given on *Sunday*, Ijar 15—May 18.

The Rock was smitten on *Thursday*, Ijar 26—May 29.

The Battle with Amalek was fought on *Sunday*, Ijar 29—June 1.

The March from Rephidim to Sinai was on *Thursday*, Sivan 4—June 5.

The Preparation of Body and Clothes for the day of the Oral Delivery of the Law was made on *Friday*, Sivan 5—June 6.

The Preparation of Mind and Heart for the Oral Delivery of the Law was made on *Saturday*, the Hebrew sabbath, Sivan 6—June 7.

Jehovah Delivered the Oral Law on *Sunday*, Sivan 7—June 8.

The dates of the above events are printed in heavy type. The Hebrew dates of the choosing of the lamb (Nisan 10), of the Passover (Nisan 14), and of the giving of the manna (Ijar 15), are all given in the record. The week-day of Ijar 15 is made clear in the record by the statement that they gathered Manna, on five days of that week for one day only, and that on the sixth day they gathered a double quantity, that they might have bread for the seventh day, on which no Manna would fall (Exodus 16: 21-30).

With the week-day of Ijar 15 fixed as *Sunday*, the first day of the week, one only has to count the dates backward to find that Nisan 14 was *Thursday*, and that Nisan 17 was *Sunday*, and that Nisan 10 was *Sunday*.

The date of the dry crossing of the Red Sea is given, not directly, but indirectly, for that event created the first day of what became the *Feast of Weeks*, a period of fifty days, an easier name for it being the *Pentecostal Period*.

The counting of these days began with the day following the second day of the Feast of the Passover (Deut. 16: 9) which day was Nisan 16; hence the first of the fifty days was Nisan 17, even if it may not have been the day of the dry-crossing of the Red Sea. But what event more likely fixed the first of the fifty days than the dry-crossing of the Red Sea? The Israelites arrived at Pihahiroth on the Hebrew

# NUMBER ONE

1443 B.C. (1447 B.C., Usher)	Su.	M.	Tu.	W.	Th.	F.	S.
Nisan .....	10	11	12	13	14	15	16
April .....	13	14	15	16	17	18	19
Nisan .....	17	18	19	20	21	22	23
April .....	20	21	22	23	24	25	26
Nisan .....	24	25	26	27	28	29	30
April-May .....	27	28	29	30	1	2	3
Ijar .....	1	2	3	4	5	6	7
May .....	4	5	6	7	8	9	10
Ijar .....	8	9	10	11	12	13	14
May .....	11	12	13	14	15	16	17
Ijar .....	15	16	17	18	19	20	21
May .....	18	19	20	21	22	23	24
Ijar .....	22	23	24	25	26	27	28
May .....	25	26	27	28	29	30	31
Ijar-Sivan .....	29	1	2	3	4	5	6
June .....	1	2	3	4	5	6	7
Sivan .....	7						
June .....	8						

## THE PASSOVER-PENTECOSTAL PERIOD OF 1443 B.C. (1447 B.C., USHER)

In the study of this calendar re-read Exodus 12 to 20, inclusive.



night of Saturday, Nisan 16, and remained in the camp through the remainder of that sabbath day. On the Hebrew night of Sunday, Nisan 17, they must have crossed the sea.

With Sunday, Nisan 17—April 13, fixed as the first day of the Pentecostal Period, it becomes easy, by counting, to find that the Oral Delivery of the Law was on Sunday, Sivan 7—June 8, the fiftieth day.

Some great event in these fifty-seven days of the Exodus must have occurred on the *fortieth* day, Thursday, Ijar 26—May 29. What more likely than that it was the smiting of the rock which made rivers of water gush forth?

With the certainty that Ijar 15—May 18, was Sunday, when the Manna first fell, it is very certain that the march for Rephidim did not begin until the Manna had been gathered on six days, from Ijar 15 to 20—May 18 to 23, at the place where it first fell, and that the march did not begin on Saturday, the Hebrew sabbath, Ijar 21—May 24.

Since the place where the Manna first fell was not far from Rephidim, the Manna camp may not have been broken until Tuesday or Wednesday, Ijar 24 or 25—May 27 or 28; but Israel certainly arrived at Rephidim not later than Wednesday, Ijar 25—May 28.

The battle with the Amalekites was fought before the arrival of Jethro, but after the Rock had been smitten. During Friday and Saturday, Ijar 27 and 28—May 30 and 31, the Amalekites had time to hear of the abundance of water, and of the invading Israelites. They were not so far away but that they could have started the battle on Sunday, Ijar 29—June 1, not a day later. By nightfall they had been defeated and driven away.

Only three days intervene between Sunday, the day of the battle, and the day when Moses led Israel from Rephidim to Sinai. On the first of these three days, Monday, Sivan 1—June 2, Jethro came to the encampment and was feasted on the night following.

On Tuesday, Sivan 2—June 3, Jethro gave his advice to Moses as to how the people should be judged, after having watched him, in overwork, throughout the day.

On Wednesday, Sivan 3—June 4, Moses allowed Jethro to return to his home. Thus are the three days between the battle with the Amalekites and the March to Sinai accurately accounted for.

The cloud that had been stationary at Rephidim for a week began to move towards Sinai on Thursday after the Manna had been gathered for the day, ending its journey, and the marching of the people, towards the end of that day, Sivan 4—June 5.

In the Hebrew night of Friday, Sivan 5—June 6, Moses climbed the mountain to get instructions for the people, concerning preparation for the great day when Jehovah would deliver the Oral Law. Returning from the mountain that same night, he called the chief men together and instructed them how to teach the people, when the morning light should come. The Manna fell that morning in double quantity. After the morning meal each leader must have called together those over whom he had been placed that he might tell them, in substance: "Today bathe your bodies and wash your clothes"; and continuing he must have said: "Tomorrow (Saturday, Sivan 6—June 7) make worshipful preparation of soul; for, on the third day (Sunday, Sivan 7—June 8), Jehovah will speak to you from the mountain."

As already shown the great day of the Oral Delivery of the Law was Sunday, Sivan 7—June 8.

#### DESCRIPTIVE OF CALENDAR NUMBER TWO, 13 A.D. (9 A.D., USHER)

According to Hebrew custom, a twelve-year-old son would accompany his parents to the Passover, and would remain with them in Jerusalem until the day for his confirmation under the law, even though he may not have attended the Passover in his earlier years. Jesus may, or may not, have been an exception, as to an earlier attendance on the Passover. "Now his parents went to Jerusalem every year, at the feast of the Passover." If Jesus had gone with them before he was twelve years old, the custom of the feast would allow them to return home after the Passover Feast had ended.

And when Jesus was twelve years old his parents went up to Jerusalem after the custom of the feast, taking with them, this time, the twelve-year-old son. The custom of the feast at such a time would compel them to remain in Jerusalem for the confirmation ceremonies of the last day of the feast of weeks, the day of Pentecost for that year.



Then, as now, there was a period of intensive training, for those who were to be confirmed. It appears that this training began on the first day of the feast of weeks, and continued daily throughout the Pentecostal period, and that this course of intensive training ended with the confirmation, on the fiftieth day of the feast of weeks—the day of Pentecost. It is certain that the twelve-year-old sons were confirmed under the Law on the anniversary of the oral delivery of the law.

Jesus may not have attracted the attention of the doctors, during these days of teaching, to any greater extent than other boys of his age. But when it was all over, the other boys departed, while Jesus remained with his former teachers for three days, astonishing them with his questions and answers.

When the days had been fulfilled, Joseph and the mother of Jesus left Jerusalem and traveled a whole day, with a company of those who had continued in Jerusalem for the confirmation of their own twelve-year-old sons. When they had stopped to camp for the night, they missed Jesus; and they spent hours seeking him among their kinsfolk and acquaintances, but found him not.

With the coming of the morning Joseph and Mary retraced their steps to Jerusalem, to search for Jesus there. The Temple had closed by the time they arrived in Jerusalem that evening. They, doubtless, sought Jesus in the home where they had lodged with him, through the period of intensive training; but they did not find him. With the intuition of a mother, Mary must have said to Joseph, after the Temple doors had been opened the next morning, "Let us look for Jesus in the Temple"; and there they found him. If the expression, "After three days," is a correct translation, they searched for Jesus in Jerusalem, but not in the Temple, throughout the third day. Not having found him, they went early in the morning of the fourth day into the Temple and found Jesus among the doctors, astonishing them with his knowledge of the laws and customs of Israel, and of the writings of the prophets. During these few days Jesus may have been entertained in the home of one of the greatest of his recent teachers.

Leaving their younger children at home, Mary and Joseph left Nazareth, with Jesus, on Sunday, Nisan 10—April 13, for the Passover. Traveling all that day and Monday and Tuesday, Nisan 11 and 12—April 14 and 15, they must have arrived at the end of Tuesday.

On Wednesday, Nisan 13—April 16, Joseph must have found a lodging place for the succeeding fifty-three days, Nisan 14 to Sivan 7—April 17 to June 8, inclusive.

The Passover was kept by Joseph, Mary and Jesus, privately or with a number of kinspeople, on the Hebrew night of Nisan 14—April 17, the anniversary of the first Passover and the same week-day, Hebrew date and Julian date; for the calendar of 1443 B.C. (1447 B.C., Usher), is exactly like the calendar of 13 A.D. (9 A.D., Usher), for each was the twenty-eighth, and last, year of its own long cycle.

The intensive study, in preparation for the confirmation of the twelve-year-old boys, began, on Sunday, Nisan 17—April 20, the anniversary of the dry-crossing of the Red Sea. This preparation continued through forty-nine days, ending with Saturday, Sivan 6—June 7, without any record of events that may have occurred on the anniversaries of the first giving of the Manna, Sunday, Ijar 15—May 18, and that of the smitten rock, Ijar 26—May 29.

The confirmation of Jesus, and others of his age, occurred on Sunday, Sivan 7—June 8, the anniversary of the Oral Delivery of the Law.

Joseph and Mary, in company with kinsfolk and friends, who had witnessed the confirmation of their own sons, left Jerusalem for Nazareth on Monday, Sivan 8—June 9, journeying the whole day, knowing that Jesus was not with them, but supposing that he was somewhere in the company. When night had come, and they were camping, they searched for him in vain.

On the morning of Tuesday, Sivan 9—June 10, Joseph and Mary began their return trip to Jerusalem, to search for Jesus. The Temple had closed before their arrival, so they sought him through much of the Hebrew night of Wednesday, Sivan 10—June 11, but did not find him.

If the expression "After three days" is a correct translation of the Greek, then Mary and Joseph did not go to the Temple during the daylight of Wednesday, Sivan 10—June 11, but sought Jesus elsewhere in Jerusalem. This was the third day since they had lost Jesus.

On the Hebrew night of Thursday, Sivan 11—June 12, the sorrow of Mary and Joseph must have deepened. Before the morning light of that day had come, the intuition of the mother of Jesus must have led her to think of the Temple, where



## NUMBER TWO

13 A.D. (9 A.D., Usher)	Su.	M.	Tu.	W.	Th.	F.	S.
Nisan .....	10	11	12	13	14	15	16
April .....	13	14	15	16	17	18	19
Nisan .....	17	18	19	20	21	22	23
April .....	20	21	22	23	24	25	26
Nisan .....	24	25	26	27	28	29	30
April-May .....	27	28	29	30	1	2	3
Ijar .....	1	2	3	4	5	6	7
May .....	4	5	6	7	8	9	10
Ijar .....	8	9	10	11	12	13	14
May .....	11	12	13	14	15	16	17
Ijar .....	15	16	17	18	19	20	21
May .....	18	19	20	21	22	23	24
Ijar .....	22	23	24	25	26	27	28
May .....	25	26	27	28	29	30	31
Ijar-Sivan .....	29	1	2	3	4	5	6
June .....	1	2	3	4	5	6	7
Sivan .....	7	8	9	10	11		
June .....	8	9	10	11	12		

## CALENDAR OF THE CONFIRMATION OF JESUS

In the study of this calendar re-read all the sections (3-18) in Division Two of this Harmony.

she had seen Jesus day after day for the entire feast of weeks, and into her thinking sprang the hope of finding him there; nor was she disappointed, for she found him in his Father's house and about his Father's business.

If "On the third day" should be the correct translation, then Mary found Jesus, when the Temple had been opened, on the morning of Wednesday, Sivan 10—June 11.

In either event, Jesus, when found, went with his mother and Joseph to Nazareth, and was obedient to them. During eighteen silent years, he grew in wisdom and in favor with God and man.

#### DESCRIPTIVE OF CALENDAR NUMBER THREE, 31 A.D. (27 A.D., USHER)

During the years intervening between 13 A.D. (9 A.D., Usher) and 31 A.D. (27 A.D., Usher), Jesus must have attended every Passover in Jerusalem; but not a word has been written, in any Gospel, concerning these supposed visits.

Much that will be said here of that year 31 A.D. (27 A.D., Usher), will be based on analogy; but the reasoning from analogy is made stronger by a few recorded facts.

1. This was the fifteenth year of the reign of Tiberias Cæsar, hence it was the year when the ministry of John the Baptist began.

2. At the time that Jesus went to John for baptism, great multitudes of people were hearing him, and were being baptized by him. Did not the Passover of this year, as in other years, draw multitudes of people to Jerusalem? The strange preacher, and the stranger doctrine he was preaching, would exert a great drawing power on the visiting people. Earlier in that year, there came to John only the people of Jerusalem, of Judea and the region round about Jordan. Even the people of Galilee appear not to have come to hear John until Passover time, Jesus being one of them.

3. If Jesus was not baptized on Passover day in the year 31 A.D. (27 A.D., Usher), then there is not a word written in either of the four Gospels, pointing to the Passover-Pentecostal period of that year. The Passover, when the Temple was first cleansed, was that of 32 A.D. (28 A.D., Usher).

4. Forty days is the recorded period of the temptations of Jesus. May it not be inferred that this period was concurrent with the forty days of the Pentecostal period, from Nisan 17—March 24, to Ijar 26—May 2?

This inference appears to be strengthened by the fact that *ten days* can be counted, from the end of the temptations, to the day (inclusive) of the wedding at Cana of Galilee, when Jesus converted water into wine. Thus it would appear that this day was the fiftieth day of that Pentecostal period.

The four above-recorded facts seem to justify the reasoning from analogy that would lead to the conclusion: (1) That Jesus was baptized on Passover day, the Hebrew sabbath, Nisan 14—March 21—that his temptation period began on Tuesday, Nisan 17—March 24; that his temptations ended on the Hebrew sabbath, Ijar 26—May 2; and that he performed his first miracle on Tuesday, Sivan 7—May 12.

This analogy has been drawn, in the main, from the recorded facts about Jesus in the Passover-Pentecostal period of 34 A.D. (30 A.D., Usher): (1) Triumphant entry into Jerusalem on Sunday, Nisan 10—March 18; (2) the Crucifixion on Thursday, Nisan 14—March 22; (3) the Resurrection on Sunday, Nisan 17—March 25; (4) the Ascension on Thursday, Ijar 26—May 3; (5) the Descent of the Holy Spirit on Sunday, Sivan 7—May 13.

In the years 32 A.D. (28 A.D., Usher), and 33 A.D. (29 A.D., Usher), there are records of enough events in the life of Jesus, occurring on fixed dates in this Passover-Pentecostal period, to justify the conclusions, reached by analogy, set forth in Calendar Three. Hence follow these statements:

1. Jesus left Nazareth for the Passover of 31 A.D. (27 A.D., Usher) on Tuesday, Nisan 10—March 17, the anniversary of the choosing of the lamb.

2. Jesus was baptized on the Hebrew Sabbath, Nisan 14—March 21, Passover day, the anniversary of the Passover.

3. Jesus went into the wilderness on the anniversary of the Dry-Crossing of the Red Sea, on Tuesday, Nisan 17—March 24.

4. The Temptation period ended on the anniversary of the Smitten Rock, Ijar 26—May 2.

5. Jesus performed his first miracle on the anniversary of the Oral Delivery of the Law, Tuesday, Sivan 7—May 12.



### NUMBER THREE

31 A.D. (27 A.D., Usher)	Su.	M.	Tu.	W.	Th.	F.	S.
Nisan .....			10	11	12	13	14
March .....			17	18	19	20	21
Nisan .....	15	16	17	18	19	20	21
March .....	22	23	24	25	26	27	28
Nisan .....	22	23	24	25	26	27	28
March-April .....	29	30	31	1	2	3	4
Nisan-Ijar .....	29	30	1	2	3	4	5
April .....	5	6	7	8	9	10	11
Ijar .....	6	7	8	9	10	11	12
April .....	12	13	14	15	16	17	18
Ijar .....	13	14	15	16	17	18	19
April .....	19	20	21	22	23	24	25
Ijar .....	20	21	22	23	24	25	26
April-May .....	26	27	28	29	30	1	2
Ijar-Sivan .....	27	28	29	1	2	3	4
May .....	3	4	5	6	7	8	9
Sivan .....	5	6	7				
May .....	10	11	12				

### THE CALENDAR OF THE YEAR THAT JESUS WAS BAPTIZED

In the study of this Calendar re-read all the Sections (23 to 32) of Division Four of this Harmony.

From the first miracle, at Cana of Galilee, on Tuesday, Sivan 7—May 12, to the approaching Passover of 32 A.D. (28 A.D., Usher), there are records of only two events in the life of Jesus. These events are: (1) The removal of Mary's home, and that of her family, from Nazareth to Capernaum, which was only a few days before the Passover, probably on Wednesday, Nisan 7—April 6, for they were there not many days before starting to the Passover.

On the following Thursday or Friday, Nisan 8 or 9—April 7 or 8, Jesus called Peter and Andrew, and James and John, to go with him to the Passover, for service as disciples, in his Judean ministry.

The morning following the Passover night, Jesus went into the Temple and cleansed it. The date of the Passover was Nisan 14—April 13, which was Wednesday. This journey of Jesus and the four disciples—not yet apostles—from Capernaum, his new home, began, probably, on the Hebrew Sabbath, Nisan 10—April 9, even if they traveled only the short distance which was fixed after Moses' time, as a Sabbath Day's journey.

In addition to the cleansing of the Temple on Wednesday, Jesus must have done other wonderful things that day, and on Thursday and Friday following, the former being the annual Sabbath, and the latter the great second-day of the Feast of the Passover, distinguished by the waving of the sheaf of first-ripe barley. In the Hebrew night of the day following the second day of the Feast of the Passover, on which day the sickle was first used for the cutting of the barley sheaf which must be waved, Nicodemus must have come to Jesus with the declaration, "Thou art a teacher come from God, for no man can do these miracles that thou doest except God be with him," to whom Jesus said, "Ye must be born again." How fitting that the "new birth" should have been proclaimed on the anniversary of the dry-crossing of the Red Sea, and on Saturday, the Hebrew weekly Sabbath, Nisan 17—April 16. The date of this event is not given in the record; but, reasoning from analogy, the conclusion would seem to be that it occurred on that date and week-day. In this same night-interview Jesus said, "The Son of Man must be lifted up."

The record does not state the length of the Judean ministry, but it does show that it ended with the imprisonment of John the Baptist, because of which Jesus must needs go through Samaria, as he journeyed towards Cana of Galilee. Reasoning again from analogy, it may be concluded that this imprisonment of John the Baptist occurred in the early part of the Hebrew night of Wednesday, Ijar 26—May 25. Jesus, already being in northern Judea, near the Samaritan southern border, passed at once across the line, and journeyed as far towards Sychar as possible, before stopping for rest. Early in the following morning he arrived at Jacob's well, and had the conversation with the Samaritan woman. This, too, was on Wednesday, Ijar 26—May 25. At the well and in Sychar, Jesus spent the whole day in preaching and teaching. At the urgency of the Samaritans, Jesus remained in Sychar the greater part of the next day, Thursday, Ijar 27—May 26, for he was in Sychar the two days, Wednesday and Thursday.

Early enough in the afternoon of Thursday, Ijar 27—May 26, Jesus left Sychar for Cana of Galilee, to enable him to arrive in Cana by 1 p.m., Friday, Ijar 28—May 27; for at the seventh Hebrew hour of that day Jesus said to the nobleman, "Thy son liveth."

The week-day of the next event is given, for it was on Saturday, Ijar 29—May 28, when Jesus was rejected in Nazareth.

It was on the Hebrew Sabbath just one week later, which was Sivan 7—June 4, when Jesus cured Peter's wife's mother of a fever. It is no accident that just ten days intervene between Ijar 26—May 25 and Sivan 7—June 4, the latter included. How clearly it must appear that the first of these dates was the anniversary of the Smitten Rock, the fortieth day of the Pentecostal period; and that the last of these dates was the anniversary of the Oral Delivery of the Law, and the day of Pentecost that year.

The Sermon on the Mount was preached, after the apostles had been chosen, on the same week-day and date of the healing of Peter's wife's mother.

The recorded facts and the reasoning from analogy must justify the following statements descriptive of Calendar Four:

1. From Wednesday to Friday, Nisan 7 to 9—April 6 to 8, Jesus called Peter and Andrew, James and John to go with him, to serve as disciples during his Judean ministry.



# NUMBER FOUR

32 A.D. (28 A.D., Usher)	Su.	M.	Tu.	W.	Th.	F.	S.
Nisan .....				7	8	9	10
April .....				6	7	8	9
Nisan .....	11	12	13	14	15	16	17
April .....	10	11	12	13	14	15	16
Nisan .....	18	19	20	21	22	23	24
April .....	17	18	19	20	21	22	23
Nisan-Ijar .....	25	26	27	28	29	30	1
April .....	24	25	26	27	28	29	30
Ijar .....	2	3	4	5	6	7	8
May .....	1	2	3	4	5	6	7
Ijar .....	9	10	11	12	13	14	15
May .....	8	9	10	11	12	13	14
Ijar .....	16	17	18	19	20	21	22
May .....	15	16	17	18	19	20	21
Ijar .....	23	24	25	26	27	28	29
May .....	22	23	24	25	26	27	28
Sivan .....	1	2	3	4	5	6	7
May-June .....	29	30	31	1	2	3	4

## THE YEAR OF THE FIRST CLEANSING OF THE TEMPLE AND THE FOUNDING OF THE CHURCH

In the study of this fragmentary calendar of 32 A.D. (28 A.D., Usher), all of the Sections (35 to 50) of the Division Six of this Harmony should be re-read.

2. Jesus and the four left Capernaum for the Passover of 32 A.D. (28 A.D., Usher), on Saturday, Nisan 10—April 9, the anniversary of the choosing of the lamb.

3. Jesus and the Four ate the Passover in Jerusalem on the Hebrew night of Wednesday, Nisan 14—April 13, and in the morning following, he cleansed the Temple the first time.

4. On the Hebrew night of Saturday, Nisan 17—April 16, Nicodemus came to Jesus, on the anniversary of the Dry-Crossing of the Red Sea.

5. Early in the Hebrew night of Wednesday, Ijar 26—May 25, the anniversary of the Smitten Rock, John the Baptist was cast into prison, and Jesus ended his Judean ministry, going across the Samaritan border toward Jacob's well, near Sychar.

6. Jesus chose his apostles, preached the Sermon on the Mount, thus founding his church, on Saturday, Sivan 7—June 4, the anniversary of the Oral Delivery of the Law, and the Day of Pentecost that year.

## DESCRIPTIVE OF FRAGMENTARY CALENDAR FIVE

Early in the Hebrew night of Wednesday, Nisan 10—March 29, 33 A.D. (29 A.D., Usher), Jesus received the news that John the Baptist had been beheaded. The apostles had just returned from their two-and-two journeying through Galilee, and were ready to report to Jesus what they had done.

Early in the morning of Wednesday, Nisan 10—March 29, 33 A.D. (29 A.D., Usher), the anniversary of the choosing of the lamb, Jesus said to the apostles, "Come ye yourselves apart into a desert place, and rest a while." Then they sailed across the northwest corner of the Sea of Galilee to Bethsaida. The multitude, seeing the direction of the sailing of the boat, went on foot and were ready to receive him when he landed. For a while Jesus healed their afflicted ones and taught them many things.

As the morning was wearing away, Jesus and the apostles must have gone up into the mountain for the few hours of needed rest of which he had spoken before leaving Capernaum (John 6: 3). They may have taken with them some food for the noonday meal, for there is nothing said of any hunger of Jesus and his apostles that day. What Jesus may have taught the apostles in this privacy on the mountain, has not been recorded; but when night had come Jesus, doubtless, went back to the same place to pray.

Towards the evening of that day, after having had a few hours of rest, Jesus and the apostles came down the mountain to find the people still waiting, the multitude having increased through the hours of his absence. Only one of the whole number had brought any food, and even he, the boy, seems to have forgotten his lunch at the noon hour.

Knowing the people to be hungry, Jesus, in an orderly way, fed the five thousand besides women and children, on the five loaves and two fishes of the lad of whom Andrew had told him. This miracle of feeding the five thousand was wrought on the anniversary of the choosing of the lamb.

The storm that threatened the destruction of the boat on which the apostles were returning to Capernaum, Jesus having returned to the mountainside to pray, occurred on the Hebrew night of Thursday, Nisan 11—March 30. As Jesus came to their rescue, walking on the water, a little while before day-dawn, the wind and the waves again obeyed him, though he may have only whispered, "Peace, be still."

While some of the people, whose faces were set towards Jerusalem, may have started on their journey on Wednesday, Nisan 10—March 29, those who had been with Jesus, when he fed the five thousand, could not have left Capernaum until Thursday, about noontime, hence would have to travel less leisurely than those who had gone the day before, that they, too, might get to Jerusalem for the Passover which would be eaten on the Hebrew night of Sunday, Nisan 14—April 2, the anniversary of the first Passover.

Because of the so recent beheading of John the Baptist, Jesus and his apostles did not go to Jerusalem for this Passover; but turned their faces towards Tyre. The distance to Tyre was not so great as that to Jerusalem, thus allowing a later hour for their departure, which must have been on Friday, Nisan 12—March 31. By noon of Saturday Jesus and the apostles must have arrived in Tyre. Peter and John may have been directed to make such preparation for the Supper in Tyre, on the Hebrew night of Sunday, Nisan 14—April 2, as they would have made had Jesus led them to Jerusalem. For Jesus and his apostles, that Supper must have



# NUMBER FIVE

33 A.D. (29 A.D., Usher)	Su.	M.	Tu.	W.	Th.	F.	S.
Nisan .....				10	11	12	13
March-April .....				29	30	31	1
Nisan .....	14	15	16	17	18	19	20
April .....	2	3	4	5	6	7	8
Nisan .....	21	22	23	24	25	26	27
April .....	9	10	11	12	13	14	15
Nisan-Ijar .....	28	29	30	1	2	3	4
April .....	16	17	18	19	20	21	22
Ijar .....	5	6	7	8	9	10	11
April .....	23	24	25	26	27	28	29
Ijar .....	12	13	14	15	16	17	18
April-May .....	30	1	2	3	4	5	6
Ijar .....	19	20	21	22	23	24	25
May .....	7	8	9	10	11	12	13
Ijar-Sivan .....	26	27	28	29	1	2	3
May .....	14	15	16	17	18	19	20
Sivan .....	4	5	6	7			
May .....	21	22	23	24			

## CALENDAR OF THE YEAR OF THE TRANSFIGURATION

In the study of this Calendar, all the Sections (from 80 to 89), of Division Eight of this Harmony should be re-read.

been the Passover Supper. It was in the course of this meal that the daughter of the Syro-Phoenician woman was healed.

The Gospel records are such as to compel the placing of the events above noted in the places and at the time given them.

There is no note of the time when Jesus started north from Tyre to Sidon; but it is recorded that he traveled the road connecting these two Phoenician cities. On this road is situated the village of Zarephath, in which Elijah was cared for by the widow and her son, through several months of the years of famine. Jesus would not linger long in Tyre, around which no sacred memories clustered, but would hasten on to the place made sacred by the sojourn of Elijah, the ancient prophet, who was not allowed to die, and whom he would soon meet on the Mount of Transfiguration. Reasoning again from analogy, Jesus and the apostles must have been in Zarephath on Wednesday, Nisan 17—April 5, the anniversary of the dry-crossing of the Red Sea. The subject of the teaching of Jesus that day must have been Elijah. Across the foothills of Lebanon, Jesus could look at that part of Mount Hermon on which he would soon meet Moses and Elijah, to talk with them about the death he would accomplish on the next Passover Day.

Jesus may have passed a good part of the time intervening between Nisan 17—April 5, and Sunday, Ijar 26—May 14, in the sacred village of Zarephath. Jesus had to leave for Sidon in plenty of time to make the journey through Sidon, then over the Roman road across Lebanon, to the valley of the Upper Jordan, down which he had to travel to that point, east of the Sea of Galilee, where he will feed the four thousand, just ten days before Transfiguration.

Again, the reasoning from analogy, when coupled with the fact that ten days can be counted from the feeding of the four thousand to, and including, the day of the Transfiguration, would justify the conclusion that these two great events occurred, respectively, on the anniversaries of the Smitten Rock and the Oral Delivery of the Law. The anniversary of the Smitten Rock, in the year 33 A.D. (29 A.D., Usher), was Sunday, Ijar 26—May 14; and the anniversary of the Oral Delivery of the Law was Wednesday, Sivan 7—May 24.

From the recorded facts, and the conclusions based on reasoning from analogy, the following statements may be made, descriptive of CALENDAR FIVE:

1. Jesus fed the five thousand on Wednesday, Nisan 10—March 29, the anniversary of the Choosing of the Lamb.

2. Jesus, with his apostles, ate Supper in Tyre on the Hebrew night of Sunday, Nisan 14—April 2, the anniversary of the Passover.

3. Jesus was in Zarephath on Wednesday, Nisan 17—April 5, the anniversary of the Dry-Crossing of the Red Sea.

4. Jesus fed the four thousand on Sunday, Ijar 26—May 14, the anniversary of the Smitten Rock.

5. Jesus was Transfigured on Wednesday, Sivan 7—May 24, the anniversary of the Oral Delivery of the Law.

#### DESCRIPTION OF FRAGMENTARY CALENDAR SIX

This calendar is the one on which has been based the reasoning from analogy, set forth in the study of Calendars Two to Five; for in CALENDAR SIX five of the greatest events in the life of Jesus, as shown in the Gospel records, occurred on the anniversaries of the great events, in ancient Hebrew history, set forth in the study of CALENDAR ONE.

Facts, as recorded in the Gospels, compel the following statements descriptive of CALENDAR SIX:



## NUMBER SIX

34 A.D.

(30 A.D., Usher)

	Su.	M.	Tu.	W.	Th.	F.	S.
Nisan .....	<b>10</b>	11	12	13	<b>14</b>	15	16
March .....	<b>18</b>	19	20	21	<b>22</b>	23	24
Nisan .....	<b>17</b>	18	19	20	21	22	23
March .....	<b>25</b>	26	27	28	29	30	31
Nisan .....	24	25	26	27	28	29	30
April .....	1	2	3	4	5	6	7
Ijar .....	1	2	3	4	5	6	7
April .....	8	9	10	11	12	13	14
Ijar .....	8	9	10	11	12	13	14
April .....	15	16	17	18	19	20	21
Ijar .....	15	16	17	18	19	20	21
April .....	22	23	24	25	26	27	28
Ijar .....	22	23	24	25	<b>26</b>	27	28
April-May .....	29	30	1	2	<b>3</b>	4	5
Ijar-Sivan .....	29	1	2	3	4	5	6
May .....	6	7	8	9	10	11	12
Sivan .....	<b>7</b>						
May .....	<b>13</b>						

## CALENDAR OF THE YEAR OF THE CRUCIFIXION

In the study of this Calendar all the Sections (163 to 202) of Division Ten, of this Harmony, should be re-read.

1. The triumphal entry of Jesus occurred on Sunday, Nisan 10—March 18, 34 A.D. (30 A.D., Usher), the anniversary of the Choosing of the Lamb.

2. Jesus was crucified on Thursday, Nisan 14—March 22, the anniversary of the institution of the Passover.

3. Jesus arose from the dead on Sunday, Nisan 17—March 25, the anniversary of the Dry-Crossing of the Red Sea.

4. Jesus ascended on Thursday, Ijar 26—May 3, the anniversary of the Smitten Rock.

5. The Holy Spirit came in power on Sunday, Sivan 7—May 13, the anniversary of the Oral Delivery of the Law.



# FIVE NOTABLE HEBREW OCCURRENCES IN BOTH ANCIENT HEBREW TIME, AND JULIAN TIME; AND EVENTS IN THE LIFE OF JESUS OCCURRING ON THESE ANNIVERSARIES

## NISAN 10 WAS THE HEBREW DATE OF THESE THREE EVENTS

1. The Choosing of the Lamb, Sunday, April 13, 1443 B.C. (1447 B.C., Usher).
2. Feeding of the Five Thousand, Wednesday, March 29, 33 A.D. (29 A.D., Usher).
3. Triumphal Entry, Sunday, March 18, 34 A.D. (30 A.D., Usher).

## NISAN 14 WAS THE HEBREW DATE OF THESE SIX EVENTS

1. Passover, Thursday, April 17, 1443 B.C. (1447 B.C., Usher).
2. Baptism of Jesus, Saturday, March 21, 31 A.D. (27 A.D., Usher).
3. First Cleansing of the Temple, Wednesday, April 13, 32 A.D. (28 A.D., Usher).
4. Supper in Tyre, Sunday, April 2, 33 A.D. (29 A.D., Usher).
5. Crucifixion, Thursday, March 22, 34 A.D. (30 A.D., Usher).
6. The Annunciation of the Angel to Mary, Monday, March 19, Inter Era Year (4 B.C., Usher).

## NISAN 17 WAS THE HEBREW DATE OF THESE SIX EVENTS

1. Dry Crossing of the Red Sea, Sunday, April 20, 1443 B.C. (1447 B.C., Usher).
2. Jesus Goes into the Wilderness to be Tempted, Tuesday, March 24, 31 A.D. (27 A.D., Usher).
3. Jesus' Interview with Nicodemus, Saturday, April 16, 32 A.D. (28 A.D., Usher).
4. Jesus at Sarepta on His Way to Sidon, Wednesday, April 5, 33 A.D. (29 A.D., Usher).
5. Resurrection of Jesus, March 25, 34 A.D. (30 A.D., Usher).
6. Fifty Days of Intensive Study Preparatory to the Confirmation of Jesus Began on Sunday, April 20, 13 A.D. (9 A.D., Usher).

## IJAR 26 WAS THE HEBREW DATE OF THESE FIVE EVENTS

1. The Smitten Rock, Thursday, May 29, 1443 B.C. (1447 B.C., Usher).
2. Fasting and Temptation Ended, Saturday, May 2, 31 A.D. (27 A.D., Usher).
3. Jesus Ends Judean Ministry, Thursday, May 25, 32 A.D. (28 A.D., Usher).
4. Jesus Feeds the Four Thousand, Sunday, May 14, 33 A.D. (29 A.D., Usher).
5. Ascension of Jesus, Thursday, May 3, 34 A.D. (30 A.D., Usher).

## SIVAN 7 WAS THE HEBREW DATE OF THESE SIX EVENTS

1. The Oral Delivery of the Law, Sunday, June 8, 1443 B.C. (1447 B.C., Usher).
2. The Wedding in Cana, Tuesday, May 12, 31 A.D. (27 A.D., Usher).
3. The Sermon on the Mount, Saturday, June 4, 32 A.D. (28 A.D., Usher).
4. Transfiguration, Wednesday, May 24, 33 A.D. (29 A.D., Usher).
5. Descent of the Holy Spirit, Sunday, May 13, 34 A.D. (30 A.D., Usher).
6. Jesus Confirmed Under the Law, Sunday, June 8, 13 A.D. (9 A.D., Usher).









